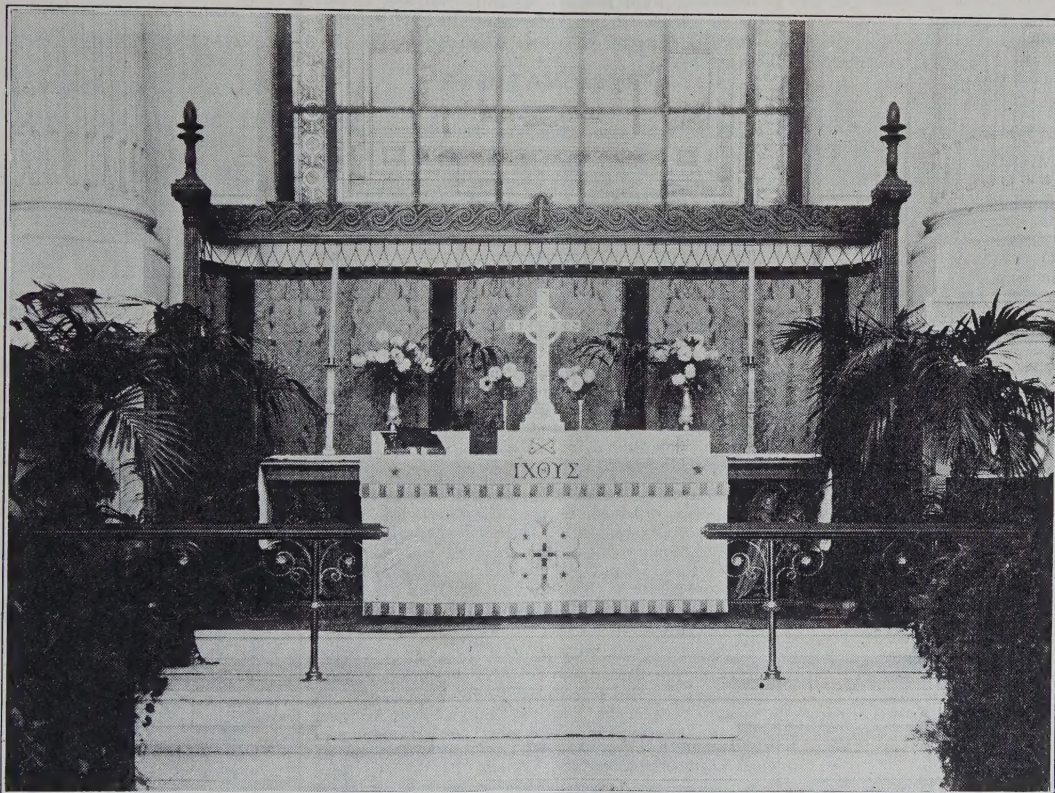


The Living Church



ALTAR, U. S. NAVAL ACADEMY CHAPEL, ANNAPOLIS

(See page 168)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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ELIZABETH MCCrackenLiterary Editor
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Church Kalendar



FEBRUARY

10. Fifth Sunday after Epiphany.
17. Septuagesima Sunday.
24. Sexagesima Sunday.
25. St. Matthias.* (Monday.)
28. (Thursday.)

* Transferred from February 24th.

MARCH

1. (Friday.)
3. Quinquagesima Sunday.
6. Ash Wednesday.
10. First Sunday in Lent.
- 13, 15, 16. Ember Days.
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Annunciation B. V. M. (Monday.)
31. Fourth Sunday in Lent.

CALENDAR OF COMING EVENTS

FEBRUARY

- 8-10. Honolulu convention.
- 8-11. Meeting of executive board, Woman's Auxiliary.
10. Race Relations Sunday.
- 10-12. Spokane convention.
12. Iowa convention.
- 12-13. Puerto Rico convention.
- 12-14. National Council meeting.
13. Sacramento convention.
- 17-18. Colorado convention.
22. Annual C. L. I. D. meeting.
- Panama Canal Zone convention.
25. Church Periodical Club meeting.
- 27-28. Forward Movement Commission meeting in Cincinnati.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

18. Grace and St. Peter's, Baltimore.
19. St. Luke's Chapel, New York City.
20. Holy Cross, Kingston, N. Y.
21. St. Clement's, New York City.
22. Nativity, Bridgeport, Conn.
23. St. James', Cleveland, Ohio.

THE PROBLEM of divorce is infinitely more a spiritual problem than a question of "uniform divorce laws." The sanctity of marriage, not the legality of it, is our lesson to teach. —*Very Rev. Raimundo de Ovies.*

Clerical Changes

APPOINTMENTS ACCEPTED

BENNETT, REV. HIRAM R., formerly rector of Christ Church, Williamsport, Pa. (Har.); to be rector of St. John's Church, Wilmington, Del. Effective May 1st.

DALEY, REV. FRANCIS D., formerly rector of St. Paul's Church, Lock Haven, Pa. (Har.); to be rector of St. Luke's Church, Altoona, Pa. (Har.). Address, 806 13th St. Effective March 1st.

GRANGER, REV. GEORGE LEMUEL, formerly priest in charge of St. Andrew's Mission, Canton, N. C. (W.N.C.); is in charge of St. John's, Sylva; St. David's, Cullowhee; and Messiah, Murphy, N. C. (W.N.C.) Address, Sylva, N. C.

HORSFIELD, REV. GEOFFREY M., formerly curate at St. Clement's Church, Philadelphia, Pa.; to be rector of St. Paul's Church, Savannah, Ga. Effective March 1st.

LINDGREN, REV. EDWARD M., formerly in charge of Holy Trinity Mission, Raton, N. Mex.; to be in charge of St. John's Church, Farmington, and chaplain of San Juan Mission Hospital. Address, Farmington, N. Mex.

MADSON, REV. GEORGE RALPH, to be chaplain of Margaret Hall School, Order of St. Anne, Versailles, Ky. (Lex.), in addition to his present work. Residence, Paris, Ky.

MORSE, REV. HAROLD, recently resigned as rector of Grace Church, Merchantville, N. J.; has been elected rector emeritus of the parish.

RESIGNATIONS

BAILEY, REV. OHMER M., as priest in charge of St. Mary's Mission, Honolulu, Hawaii.

SPALDING, REV. CHARLES E., for twenty-eight years rector of Christ Church, Coronado, Calif. (L.A.), has resigned owing to ill health. Address, for the next six months, Alpine, San Diego Co., Calif.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. HARVEY LOY and the Rev. JAMES M. MALLOCH were advanced to the priesthood by Bishop Parsons of California in Trinity Church, Hayward, January 24th. The ordinands were presented by the Very Rev. W. R. H. Hodgkin, and the Rev. J. Lindsay Patton preached the sermon. The Rev. Mr. Malloch is vicar at Trinity Church, Hayward, Calif.

OLYMPIA—The Rev. RUSSELL RICHARD INGER-SOLL was ordained to the priesthood by Bishop Huston of Olympia in St. Mark's Cathedral, Seattle, Wash., January 25th. The ordinand was presented by the Rev. John D. McLaughlan, D.D., and continues as curate at the Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave. The Rev. Conrad H. Gesner preached the sermon.

WEST TEXAS—The Rev. ROSCOE C. HAUSER, Jr., and the Rev. GEORGE WELLS PROVOST were advanced to the priesthood by Bishop Capers of West Texas in St. Mark's Church, San Antonio, Texas, January 25th. The Rev. Mr. Hauser, presented by the Rev. Samuel O. Capers, is rector of St. Mark's Church, San Marcos, Texas. The Rev. Mr. Provost, presented by the Rev. A. R. McKinstry, continues as curate at St. Mark's Church, San Antonio, Texas, with address at 315 E. Pecan St. The Rev. Samuel O. Capers preached the sermon.

DEACONS

LEXINGTON—RICHARD C. PATTON was ordained to the diaconate by Bishop Abbott of Lexington in the Church of the Good Shepherd, Lexington, Ky., January 31st. The candidate was presented by the Ven. Gerald H. Catlin, Jr., and the Rev. J. Wilson Hunter preached the sermon. The Rev. Mr. Patton will be assistant to Archdeacon Catlin, with address at Corbin, Ky.

MASSACHUSETTS—PAUL R. MORRILL was ordained deacon in Grace Church, Medford, by Bishop Sherrill of Massachusetts, January 25th. The candidate was presented by the Rev. Charles R. Taylor and the Rev. William M. Bradner preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

APOSTLESHIP OF PRAYER, New York City:
My Changeless Friend. By Francis P. Le Buffe, S.J. 30 cts.

ASSOCIATION PRESS, New York City:
Four Patterns of Revolution. By Ethan Colton. \$2.50.

BURNS, OATES & WASHBOURNE, LTD., London; P. J. KENEDY, New York City:
Living Faith. By Thomas Wright. \$2.00.

FRIENDSHIP PRESS, New York City:
The Jew and the World Ferment. By Basil Mathews. \$1.50.

HARPER & BROTHERS, New York City:
Morning and Evening. By J. D. Jones. \$2.00.
Their Religion. By A. J. Russell. \$2.00.

HARTER PUBLISHING COMPANY, Cleveland, Ohio:
Wide-Awake Rhymes. By Elder Roosevelt Her-ring. Illustrated. 10 cts.

HENRY HOLT AND COMPANY, New York City:
The Rediscovery of John Wesley. By George Croft Cell. \$2.50.

LONGMANS, GREEN AND COMPANY, New York City:
The Gate of Life. By W. R. Inge. \$1.00.

THE MACMILLAN COMPANY, New York City:

Away Goes Sally. By Elizabeth Coatsworth. Illustrated. \$2.00.

The Big Tree of Bunlahy. By Padraic Colum. Illustrated. \$2.25.

In the Shadow of Liberty. By Edward Corsi. Illustrated. \$3.50.

The Riches of Christ. By Bede Frost. \$1.75.

The Spanish Conquistadores. By F. A. Kirkpatrick. \$5.00.

Wide Road Ahead. By Henry B. Lent. Illustrated. \$2.00.

G. P. PUTNAM'S SONS, New York City:
The Middle Ages. By Dorothy Mills. \$2.50.

FLEMING H. REVELL COMPANY, New York City:
Exploring the Depths. By Archibald E. Deitz. \$1.25.

CHARLES SCRIBNER'S SONS, New York City:
Beyond Fundamentalism and Modernism. By George W. Richards. \$2.00.

VIKING PRESS, New York City:
Anti-Christ. By Joseph Roth. \$2.25.

YALE UNIVERSITY PRESS, New Haven, Conn.:
The Twilight of the Supreme Court. By Edward S. Corwin. \$2.50.

PAPER-COVERED BOOKS

CHURCH MISSIONS PUBLISHING COMPANY, Hartford, Conn.:
The First Bishop of Connecticut (Soldier and Servant Series). By Chauncey Bunce Brewster. 15 cts.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:
Victory Through the Cross. By William R. Mcody. 80 cts.

WILLBRORD BUCHHANDLUNG, Freiburg-Breisgau:
Die Kommunionseiern: Being a Translation into German of the Communion Office of the English, the Scottish, and the American Books of Common Prayer. 60 cts.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"The Sanctuary" Editor

TO THE EDITOR: For a long time I had been meaning to write to express my deep appreciation of Dr. Richardson's column, The Sanctuary, and my hope that it might be continued for a long time. I was very sorry indeed to read of Dr. Richardson's illness, and I do indeed hope for his speedy recovery. I wish also to send my tribute of appreciation although so belatedly.

(MRS.) HELEN C. JACKSON.

Kalamazoo, Mich.

To Mrs. Jackson and others who have written appreciatively of the work of the late Dr. Richardson, our sincere thanks. While we cannot hope to find anyone to take his place, we do expect to announce the appointment of a new devotional editor shortly. If any readers care to make nominations, we shall be glad to receive them.

The Work of a Layman

TO THE EDITOR: In your issue of January 12th you carried a story of the new Church School Mission of Grace Church, Waycross, Ga. There is a story behind that story that may interest you.

Sometime last fall, all of the churches of Waycross combined to make a church survey of the community. When the final reports were tabulated it was seen that there were in the city a large number of citizens who had no church affiliation, and who confessed to an utter lack of interest in anything connected with religion.

Grace Church is one of the smaller churches, in point of membership, in Waycross, and is the only Episcopal church in the city. It is therefore greatly to the credit of that church to note that of all those making the survey, Grace Church was the only one to follow up the information obtained.

That Grace Church did this is due in large measure to the work of one consecrated layman of that parish, Mr. R. Malcolm Russell.

Mr. Russell, at the time of the survey, was superintendent of the Church school. As soon as he saw the condition existing in Waycross, he asked to be relieved of his position that he might devote his time and energy to the organizing of a Church school mission. The rector was more than glad to do what he could to assist him, but the work was done by Mr. Russell and Miss Lillian Byrd, a member of the Grace Church school.

They obtained the use of an abandoned store, borrowed benches, bought a stove and a few lengths of pipe, canvassed the neighborhood for pupils, and opened with an attendance of 68 pupils. It is interesting to note that of the 68 only five had ever been inside of a church or a Church school prior to the opening of the mission.

The attendance at the mission has held up remarkably well. After the first enthusiasm had died down there were left 33 pupils who are regular in their attendance and who are receiving their first religious instruction. At the present writing Mr. Russell informs me that he has three adults and three children desirous of baptism, and that so soon as Grace Church has a rector, he will have about the same number for confirmation.

Mr. Russell is now anxious to put this mis-

sion on such a footing that he can turn it over to another layman for supervision, for he has already found another section of town in which to start a new mission.

There is another interesting fact about the mission. It is within a half mile of Grace Church, about a quarter of a mile from a large Methodist church, and less than three hundred yards from another church. All of these were in the field and did not know that the children were there.

As Mr. Russell honored me by naming the mission for me, I was most desirous that the credit for its organization should go where it belonged. (Rev.) JOHN B. WALTHOUR.

Tampa, Fla.

Seminary Curricula Suggestions

TO THE EDITOR: Lately you have published several good articles upon the subject of theological seminary curricula. I would like to offer two humble suggestions along this line, based upon my checkered career of ten years in the Anglican priesthood.

1. Why not stress the meaning of common words in the English language in seminary curricula more than is now done? Some priests do not know what their third promise at their ordination service really means. More than once mothers have asked me if they could not receive the Holy Eucharist with their children who had been lately confirmed in the Episcopal Church. The mother would explain that she herself had been confirmed in the

Church (naming a Protestant denomination). I would give her the only obvious answer. Then she would say, "Well, Rev. ——— allowed my oldest daughter to receive Communion in your Church every Sunday for more than a year and she was not confirmed in the Episcopal Church!" The priests so named would be different predecessors of mine and these priests still have parochial cures in this Church and are still making it harder for the priests who may follow them in future years. Why allow priests to promise to minister the Doctrine and Sacraments "as this Church hath received the same" when these priests evidently do not understand what their promise means?

2. My second suggestion comes from the fact that at this writing I am awaiting a reply from three priests of this Church to whom I wrote for Church information at least three months ago. I enclosed stamps for their re-



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plies, but am still waiting. So why not introduce one whole semester's course in our seminaries entitled, Common Courtesy in Correspondence? It is perhaps too much to expect to inculcate this courtesy into some of our older parochial priests who are so lax in their correspondence, but let us prepare the oncoming priests with this knowledge which is one of the marks of a gentleman.

(Rev.) ST. C. VANNIX.

Hot Springs, S. Dak.

The Church and Usury

TO THE EDITOR: One great mistake which is now crippling the Church is the prevailing opinion that civilization can be saved by religious individualism. We should have learned, by this time, that in attacking social problems, individualism, whether economic or religious, is as impotent as a rope of sand.

The disastrous consequence of this heresy is threefold: the Church has lost moral leadership; our well-meaning President Roosevelt is allowed to grope deeper into the dark jungle of depression; and 25,000,000 American citizens are being shamefully pauperized.

In the midst of this cruel chaos, intensified by innumerable nostrums hawked from every side, "the one thing needful" is unheeded. A voice, sad but gracious, is pleading as It did 1,900 years ago: "Ye will not come to Me, that ye might have life."

Our blessed Lord suffered crucifixion for teaching a social Gospel. And one of the major tenets of that Gospel was the denunciation of usury at any percentage. From Moses to Christ and on for the first 1,000 years of Church history, usury was stigmatized as the enemy of humanity. Indeed the Hebrew

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FOUNDED BY SAMUEL A. B. MERCER

Vol. XVII JANUARY, 1935 No. 1

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language has pilloried usury as a venomous crime by employing the same word *nashak* for both usury and the bite of a serpent. Hence the significance of the term employed by both John the Baptist and Christ, in condemning a moneyed aristocracy: "Ye serpents, ye generation of vipers."

But can we afford to abolish usury and thus knock the bottom out of our whole banking system? Can the Church disentangle herself from modern capitalism?

"Yes" is the answer of saints, apostles, prophets, martyrs. Some temporary inconvenience may ensue but it will be followed by the realization that the yoke of Christ is infinitely lighter than the present insufferable yoke of mammon.

(Rev.) JAMES L. SMILEY.

Annapolis, Md.

Social Problems and General Convention

TO THE EDITOR: It is quite evident that Mr. Warren S. Johnson whose letter in your issue of January 26th in regard to Social Problems and the General Convention has not had the privilege of attending a General Convention and hence has missed the spirit of these great gatherings.

The membership of the House of Deputies, and perhaps to a lesser extent of the House of Bishops, represents the widest variety of thought upon such controversial subjects as those to which Mr. Johnson refers. Any resolution that could receive sufficient support to pass would of necessity be a compromise and probably not satisfactory to any but the "middle of the road" thinkers. As a matter of fact what could the Convention be expected to do in such cases except to restate the underlying principles of the Christian doctrine which apply to the solution of the problems of social justice, peace and war, munitions manufacturing, etc?

What the Church needs, and for that matter what the world needs, is not pronouncements of General Convention, Bishops' Pastorals, nor sermonizing. It is not more Church Leagues for Industrial Democracy, Liberty Leagues, New Deals, or any other organization that will do the trick but simply a re-dedication of each sincere Churchman to live up to his obligations as a disciple of his Lord and master Jesus Christ.

Let us quit complaining about and criticizing what others do or do not do and each one of us get to work setting his own house in order to meet the tests of true discipleship.

HOWARD L. SEAMAN.

Wilmington, Del.

Bishop Anderson's Letters

TO THE EDITOR: Every warden and vestryman should read the letters of Bishop Anderson which have been published in the last three issues of THE LIVING CHURCH. Though I cannot give statistics, and generalities are deplored by Fr. Glenn (L. C., February 2d), I think I am safe in saying that all the wardens and vestrymen of the Church have not seen these letters as they have been published and will not see them unless their rectors are given the opportunity to place them directly in their hands. I hope you will receive a sufficient number of requests from the clergy to move you to publish these letters in pamphlet form. Such a booklet would be a wonderful supplement to that excellent publication of Dr. Anstice, *What Every Warden and Vestryman Should Know*, which many of us now are using and giving to our newly elected wardens and vestrymen each year. I am sure the price of publication would not be prohibitive.

(Rev.) RUSH W. D. SMITH.

Gardner, Mass.

We refer to this letter in an editorial on page 159.—THE EDITOR.

Religious Persecution

TO THE EDITOR: It seems to me you are quite right in attributing great importance to the agreement with your own views expressed by the diocese of West Texas (L. C., January 26th). You say: "The Texans are very close to Mexico and are under no illusions. . . ."

A quarter century ago I lived nearly two years in the rectory of a border city of that diocese. I remember well the seeming attitude of thought in regard to the Roman Church, in this country and in that. It was something to this effect: "The Roman Church in the United States is a good body, honest, respectable. But that certainly does not go for the Mexican branch." Therefore, if West Texas can go on record against religious persecution in Mexico, it surely must mean much more than a vague sentimentality.

What perplexes me is that each committee, organization, mass meeting, inveighs against religious persecution in one place. Why is it not as heinous in Russia, as in Mexico, as in Germany? Why is it not despicable everywhere? Bishop Manning seems almost alone in voicing this viewpoint. Why is this hour so studiously blind to the obvious?

MARY MCENNERY ERHARD.

Sayville, Long Island, New York.

"Creation Versus Redemption"

TO THE EDITOR: May I offer my appreciation and grateful thanks for the editorial, *Creation Versus Redemption*, page 722, of the December 22d issue? I wish it might be reprinted and used as a tract.

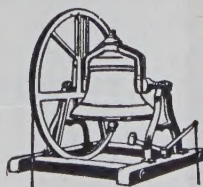
DOROTHY DOANE LESLIE.

Wellesley Hills, Mass.

Should Our Face Be Red?

TO THE EDITOR: Your vituperative attitude toward the Rev. David C. Colony (L. C., February 2d) seems to me both undignified and wholly out of step with what we might reasonably look for in a Christian publication.

Fr. Colony is a scholar and a thinker who is helping other people to think through some rather unsavory matters that you, apparently, do not find it pleasant to face or like to see floating on the surface. But why be abusive and cheap and ill-tempered about it all? Colony is going to write, and representative magazines are going to buy his articles for what they are worth, and intelligent people are going to continue to read and think and form their own conclusions, and while Colony is making friends you will be losing subscribers.



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La Salle, Ill. (Rev.) QUINTER KEPHART.

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*The Ethical Value of the Doctrine of
the Atonement.* L. C. Lewis

Suffering. W. S. Chalmers, O.H.C.

The Wounds of the Church. James O.
S. Huntington, O.H.C.

Father Damien. Translated by R. R.
Dise

Jim—A Story of the Atonement. Karl
Tiedemann, O.H.C.

Instructions on the Parables. C. R.
Feilding

Notes on the Doctrine of God. M. B.
Stewart

*Some Modern Problems of the Spiritual
Life.* F. H. Sill, O.H.C.

*The Need of Atonement—A Medita-
tion.* Karl Tiedemann, O.H.C.

Five-Minute Sermon. James O. S. Hunt-
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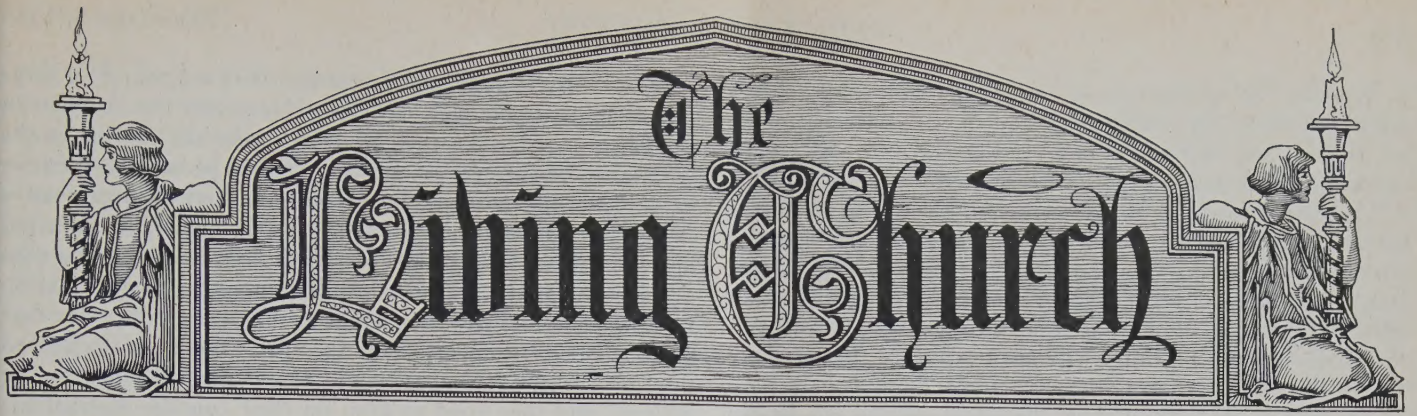
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EDITORIALS & COMMENTS

Chaplains Wanted

ARMY CHAPLAINS are under fire today. Not a few well meaning persons in their laudable desire to dissociate the Church from war have hit upon this apparent link between religion and militarism as the particular point of their attack, and have demanded that the army and navy chaplains be eliminated.

We venture to think that most people who take that point of view are not familiar with the work of the army chaplain and have not thought the matter through thoroughly. Perhaps the article on Our Navy Chaplains in this issue, written by an able priest who has given his life to service as a naval chaplain and has attained high rank and distinction in that service, will give some who feel that way a new insight into the subject.

War is ethically and morally wrong; but it does not follow that men in the military and naval service of their country should be left without spiritual ministrations. As a matter of fact, most of these men are as great lovers of peace as the most ardent pacifist and not infrequently can give a more intelligent reason for their membership in the army or navy than the pacifist can give for his position. Wrong as war is, the world has not yet devised a means of getting rid of it, and until an effective substitute is found for war, a certain measure of preparedness is essential to the security of the nation. But even on the untenable ground that soldiers and sailors are sinners above the rest of mankind, the need for devoted priests and ministers to serve as chaplains is not less but greater.

In the Civilian Conservation Corps, too, the need for chaplains is great and the opportunity for spiritual ministrations unlimited. The government has wisely provided for CCC chaplains to some extent, but there are still many CCC camps without official chaplains and these present a challenge and opportunity to rectors and other clergy in the vicinity. In many cases a visit to the commandant of the camp will result in permission to begin and develop a ministry among men that will prove fruitful and far reaching.

But it is not military, naval, or CCC chaplains that we intend to discuss especially in this editorial. We have in mind

rather the less conspicuous but vitally important work of the chaplains in public institutions.

We are all aware that our Church provides chaplains to minister to those of our faith in city and state public hospitals and other institutions. In some instances the chaplain is resident and devotes his whole time to one institution. Far more often he is a member of the City Mission staff of the local large city, and visits regularly three or four or even more hospitals or other public institutions. Occasionally he lives at one hospital and visits several others. In New York, for instance, the City Mission maintains chaplains for sixty hospitals and other institutions in addition to four mission chapels. The fact that there are only thirty clergy on the staff, including the superintendent, the Rev. L. Ernest Sunderland, D.D., is a startling indication not only of the amount of work done by that group of clergy, but also of the enormous number of persons ministered to by each one. Last year 237,691 individuals were visited by this small staff. These visits were all pastoral calls, requiring time, patience, and delicate consideration.

Who were the persons visited? They were the sick, in the wards of hospitals. They were prisoners, in the city and state institutions. Some of them were children, committed by the courts to public training schools. All of them were poor, and most of them had no friends. To them the chaplains came, bringing tidings of Christ, the Unfailing Friend. The spiritual and the mental benefits of these visitations is incalculable.

THERE were other benefits, too, of the kind that students of sociology can tabulate and evaluate. For a chaplain of the City Mission Society has all the resources of the mission behind him. A sick man may be in agony because his wife and children are destitute. Until they are relieved he cannot be helped or comforted. The chaplain learns this. He promises speedy aid. Frequently five or six of the departments of the City Mission give their special care to the problem before it is solved. But it was the chaplain who discovered the nature of the problem. And he did it, he could do it, just because he was

a chaplain. To no one else will the sick and those in sore trouble speak as they will to a priest.

Indeed, we venture to believe that the very best social service in the world is given by the Church for the reason that Church social work begins with or has the immense advantage of the chaplain's great part in it. We need not say that this part is by no means merely or mainly the discovery of the heart of a man's or a woman's or a child's problem. It is not only, nor even chiefly, the fact that the chaplain gains the individual's whole confidence. The great reason is that at every step of the way the chaplain strengthens the faith and the hope of the sick or the sorrowful or the sinful. Above all, he can and does give them the means of grace. The number of private Communion administered amounts to thousands in the course of a year. Classes and individuals are prepared and presented for confirmation. Too many to cite are the ministrations of the chaplain as a priest.

He does a great deal also as a social worker in the sense in which we are prone to use that word. He finds help and helpers in and through all the relief agencies in his community, religious and secular. It is not too much to say that in every city in which there is a City Mission, there is a social service center which, within its limits, ministers to the community with a completeness unparalleled by any other agency. Its staff, both clerical and lay, is made up of trained men and women who have, in addition to their social service knowledge and skill, what the late Dean Lathrop used to call the "Church plus."

WE ARE ALL agreed that the pastoral office is a personal office. Just as our Lord healed a "certain man," and gave heed to the cry of a "certain woman" and laid His hands upon a "certain child," so the ministers and stewards of His mysteries must do. The multitude is great at all times, but perhaps especially at this present time. Every one of us who knows anything at all about hospitals and their public wards, about the other public institutions to be found in every city of even a few thousand inhabitants, is aware that more chaplains are wanted. No one man can possibly minister to more than a small number of those individuals who need his care.

We hasten to say that we are not forgetting that it costs money to maintain chaplains. Nor do we fail to remember that there are priests who would be glad indeed to be appointed chaplains. What we are thinking is that there must surely be young priests who could give their services as assistants to the chaplains in the public hospitals and institutions of their localities, were their board and lodging and a small allowance provided. And even in this era of depression, there must surely still be generous men and women who could afford to provide the small sum needed. Here is a field for at least some of our young priests who cannot find parishes or curacies. They are wanted as chaplains, to help older and more experienced priests. Scarcely a City Mission but could find work for a number of young assistant chaplains were their maintenance and a small stipend provided. Here is a field for at least a few of those open-handed Churchmen or Churchwomen who can afford to make such a contribution to the ministry to the sick, the sorrowful, and the sinful.

Men who have been, or are, chaplains are impressed by the change in the attitude of city or state officials as they see the work done for the inmates of their institutions. Hostility gives way to friendly coöperation. The chaplain, at first barely tolerated, is soon warmly welcomed.

Sometimes this change of feeling is shown in a striking

manner. For example, there was the chief surgeon in a large public hospital. He had been very short with the chaplain in the beginning, fearing that he might make the routine of the hospital more difficult to enforce, or that he might otherwise be a disturbing element in the wards. That chaplain had a special gift for ministering to the sick. Gradually he extended his pastoral care from those of the Church to any others who asked his help. His entrance into the hospital was quieting. So far from being a disturbing influence, he was a power for that quiet which is so important to the sick. One week it chanced that he was obliged to be out of town. He explained to the patients, and they tried to keep up their courage without his ministrations. But it was too hard for some of the most desperately afflicted; and new patients were admitted. Things were not so good in one ward in particular. The chief surgeon, observing this, was heard to say to the head nurse: "Where is that chaplain? Why isn't he here, on his job? Send for him." The chief surgeon had not desired to allow that chaplain the freedom of the hospital in the beginning. He would have kept him out, if he could have done it.

We are so accustomed to seeing after the names of some of the clergy in the diocesan or general clergy list the word "chaplain," with a number of names of institutions following; or the words "resident chaplain." Do we ever consider the flock of each one of the chaplains? Or do we think of them often enough? Perhaps, if we were to remember them more frequently, especially in our prayers and our Communion, there would be more chaplains; perhaps, in time, enough chaplains. Meanwhile, chaplains are needed. Who will offer to become one? And who will offer to provide for his maintenance? These are genuine questions, requiring real answers.

The Forward Movement

BISHOP HOBSON'S radio address last Sunday marks the official beginning of the Forward Movement in the Church. Actually that movement began with the wave of determination to advance that swept over the General Convention last October and that found tangible form in the appointment of a Forward Movement Commission to guide and implement this determination.

What is the Forward Movement? We hear the question asked on all sides. Bishop Hobson, chairman of the Forward Movement Commission, has indicated the answer.

First of all, it is important to know what the Forward Movement is not. It is not a financial appeal, sugar-coated with a pretense at being a spiritual movement. On the other hand, it is not a spiritual call divorced from the reality that is represented in terms of dollars and cents. It is not an attempt to set up a new organization or another piece of ecclesiastical machinery. Finally, it is not a whirlwind campaign with quotas, objectives, and all of the paraphernalia that we have come to associate with such campaigns.

The Forward Movement is a continuous program of education presenting the needs and opportunities of the Church to her membership. It is a sustained effort to build up the strength and effectiveness of parishes, dioceses, and the general Church. It is a call to Church members to face social, national, and international problems in the spirit of Christ. But most of all the Forward Movement is a summons to the whole Church to rediscover and fulfill the demands of Christian discipleship.

What is Christian discipleship? Nothing more nor less than the living of a normal Christian life in the fellowship of our Lord's mystical body, the Holy Catholic Church.

It will be seen at once that there is nothing new or unique

about the Forward Movement. It is simply a reaffirmation of the age-old teaching of the Church and an effort to bring it home to each individual Churchman as forcibly as possible. It is a recognition of the fact that has been so freely stated but so inadequately acted upon, namely, that the present material crisis in the Church, as in the world, is the result of a spiritual breakdown. This fact has been widely acknowledged but, as Mark Twain said about the weather, everybody discusses it and nobody does anything about it. The Forward Movement Commission is trying to do something about it. We earnestly commend its endeavors to the support and the prayers of the entire Church.

Discipleship

AS THE first definite step in its program, the Forward Movement Commission has published a Lenten pamphlet entitled *Discipleship*. In it is a series of daily Bible readings for the coming Lent, together with weekly outlines for meditations. The leaflet is unconventional and arresting in its wording; it is planned to appeal to people who are not familiar with or not interested in traditional theological language.

We hope that this leaflet will receive widespread use throughout the Church during the coming Lent. Present indications are that it will at least be placed in the hands of a large percentage of our Church members. The Bishop of one Eastern diocese has ordered 50,000 copies for distribution, and similar requisitions in proportion to Church population have been received from all parts of the Church. But the important thing is not the distribution but the use of the leaflet. We therefore urge all rectors and other Church leaders to use every means in their power to commend the day by day use of the leaflet to their parishioners.

The Forward Movement Commission has also called upon all communicants to participate in a Churchwide Corporate Communion on the First Sunday in Lent, March 10th. If we are not mistaken this is the first time that the entire Church has been called upon to take part in a Corporate Communion. The Brotherhood of St. Andrew has annually sponsored a Corporate Communion for men and boys, and the Woman's Auxiliary one for women and girls. Other groups of one kind and another within the Church have joined together in this great expression of Christian brotherhood. Now for the first time the entire confirmed membership of the Church is called upon to kneel before the altar and receive the Bread of Life in one common act throughout the Church.

If every parish in the Church will participate in the use of the pamphlet on *Discipleship* and in the Corporate Communion on the First Sunday in Lent, it will be a genuine indication that a Forward Movement in the life of the Church is indeed under way, actually as well as formally.

To Rectors, Wardens, and Vestrymen

THE LETTER of the Rev. Rush W. D. Smith, published in this issue, is typical of many expressions of appreciation that we have received for the republication of the series of *Letters to Laymen* by Bishop Anderson. We are delighted at the way in which this series has been received.

But, frankly, we do not plan to publish these letters in pamphlet form as suggested by Fr. Smith. He is, indeed, quite safe in saying that all of the wardens and vestrymen of the Church are not seeing these letters as published in *THE LIVING CHURCH*, and that they will not see them unless their rectors are given the opportunity to place them directly in their hands.

The rectors, however, have that opportunity now. There are few vestrymen in the Episcopal Church who cannot afford to subscribe to a Church paper, and there is no reason in the world why the rector should not call the attention of his wardens and vestrymen to these articles and urge them to subscribe to *THE LIVING CHURCH*. Thus, they will see not only these but other worthwhile articles about the Church and news of what is going on in the religious world around them. If every warden and vestryman regularly read a Church paper we venture to believe that the following results would soon be apparent:

(1) Vestry meetings would become more interesting, because the members would be better informed Churchmen and would have a genuine vision of the Church beyond their own parochial horizons.

(2) Parish problems would be greatly simplified, because the lay leadership of the parish would be vested in a group of Churchmen who were not only good business men but also well-informed Christians who really know what the Church is and what she is doing throughout the world.

(3) The missionary work of the Church both at home and abroad would enter upon an era of unprecedented enthusiasm and prosperity, because wardens and vestrymen would themselves become convinced and enthusiastic supporters of the missionary cause.

(4) Rectors would have fewer headaches.

(5) Incidentally, the Church press would receive better support and therefore be able to publish more material on the Church and offer it in more attractive format.

THE LIVING CHURCH makes no secret of the fact that we are publishing this series of *Letters to Laymen* and other material particularly directed to lay people for the purpose of arousing greater interest in the Church press, and specifically *THE LIVING CHURCH*, on the part of the laity and translating that interest into subscriptions. Therefore we shall not reprint this material, but any rector, warden, vestryman, or interested Church man or Church woman can be assured of seeing this and other interesting features that we have planned for the future, or of bringing them to the attention of one or more friends, by sending the appropriate subscriptions to the office of publication. Moreover, we are making a special offer of seventeen weeks for \$1.00, in the case of new subscriptions—not renewals. Such subscriptions can be back-dated to begin with the first issue in which this series began to run, being that of January 19th, and will carry on through Lent.

At the risk of being accused of self-seeking, we venture to suggest that every rector, warden, and vestryman who reads *THE LIVING CHURCH* make it a part of the business of his next vestry meeting to bring this series to the attention of the vestry and secure subscriptions from each member present who is not already a subscriber. That is in itself a worthwhile piece of missionary work.

The Archbishop of York

THE ANNOUNCEMENT that the Archbishop of York has accepted the Presiding Bishop's invitation to visit us next winter will be welcomed by American Churchmen. Dr. Temple is a most distinguished Churchman, notable even among the many able prelates in the succession of St. Paulinus. His unfailing defense of the Catholic Faith, his personal leadership in the cause of social justice, and his courageous stand on behalf of international goodwill have won him high respect in the councils of Church and State, even apart from the dignity of his office. In this country he is best known through his books,

in which he reveals a rare combination of mysticism and practical Christianity. We look forward to his visit with great interest, and assure him of a cordial welcome.

Through the Editor's Window

DIOCESAN CONVENTIONS are the order of the day. They have been many and diverse but there seems to have been an encouraging note of faith and determination to go forward in most of them.

GEORGIA elected a Bishop Coadjutor after unsuccessful attempts in earlier conventions. Bishop Barnwell of Idaho has now accepted his election and will be translated to Georgia, which may rejoice in obtaining a convinced missionary who is not afraid of plenty of hard work in bringing in the Kingdom of God.

TENNESSEE's convention was not without its interesting moments. Upon the conclusion of Mr. Z. C. Patten's summary of the investments of the new million dollar endowment of the diocese, the Rev. Alfred Loaring-Clark asked "whether any of the endowment investments have been placed in securities of corporations violating the principles of Christianity?" A highly pertinent question and one not easy to answer under a social system that divorces ownership and management.

TENNESSEE also took a forward step in electing a colored priest to the Bishop and Council and two colored deputies to the provincial synod. Southern Virginia voted to admit colored clergy to the convention on the same terms as white ones. Upper South Carolina, on the other hand, showed that race prejudice still exists by defeating a change in constitution allowing Negroes representation in the convention. The proposed change was passed last year but the laity defeated it this year when it came up for final ratification.

UTAH was apparently an exception to the general spirit of renewed confidence in the Church, for its Bishop made one of the most amazing statements we have ever heard. He said: "I have very grave doubts as to this Church being the Church for the West—at least for the sagebrush West—but we have to stick to the job just the same." This statement would seem to require a considerable amount of explanation. Just what Church does Bishop Moulton think is the one for the West?

IN MANY diocesan conventions there was the usual amount of grumbling because of a diocesan assessment of six or seven per cent. To any who are dissatisfied with such assessments, we call attention to the recent Louisiana diocesan council which adopted a thirteen per cent assessment on all parishes and missions. In addition Louisiana has to put up with Huey Long!

LEXINGTON considered the merging of the two Kentucky dioceses. Bishop Abbott recommended the step, urging that both diocesans resign if and when the plan goes through and the merged diocese elect a new diocesan. Meanwhile, his convention voted him absolute power of veto in the selection of rectors hereafter, through revision of the canons of the diocese.

SEVERAL BISHOPS whose conventions met on the eve of the Senate consideration of the World Court urged American adherence to that body. Among these were the Bishops of Missouri and Harrisburg. The former also called for approval of the President's social security plan.

VIRTUALLY ALL of the conventions heard an initial presentation of the Forward Movement, either through the Bishop's address or through special speakers. The Movement, which is just getting under way, is meeting with splendid response throughout the Church.

Nebraska Tries a Political Experiment

By Clinton Rogers Woodruff

Director of Public Welfare, City of Philadelphia, and Associate Editor of "The Living Church"

AN INTERESTING experiment is to be tried by Nebraska beginning January, 1937, when the legislative branch of the state government will be turned over to one chamber. The arguments in favor of a unicameral system, as it is called, are: (1) The two-house system, after 100 years' experience, has proved unsatisfactory. (2) The two-house system is inherently inefficient. Responsibility is divided which leads to buck passing. Duplication of effort leads to serious delays in legislation. A third house, a conference committee, finally decides most of the important legislation. Two houses supply a fertile field for the paid lobbyist. (3) The present two-house system is unwieldy in size, and an unnecessary expense to the taxpayer. (4) The one-house legislature would fix responsibility, would avoid duplication of efforts, would speed up legislation and would be more economical. (5) Cities in America have abandoned the two-house legislature in favor of one house, and have found it far more satisfactory. (6) All Canadian provinces (states), except two, have single-house legislatures. (7) A single house would be freer of corruption, and the members would be of higher calibre.

The arguments advanced against it are: (1) It will eliminate the check and balance system from the legislature by which one house serves as a check on the other. (2) It will concentrate too great power in one body of men. (3) It will subject the legislature more readily to corruption, log-rolling, and boss rule. (4) It will accelerate legislation too much. Time for deliberation is needed. (5) It will eliminate the interest of political parties in the legislature. (6) Most of the defects of existing legislatures can be cured by electing better men and improving legislative machinery.

Recently an effort was made to ascertain the sentiment of cross sections of the American public on the desirability of this change. The returns indicate that the strongest adherents to the present bicameral system are among the legislators themselves. United States senators and representatives joined with present members of the Nebraska legislature in condemning the one chamber plan by overwhelming majorities. Of the first 200 members on the membership list of the American Bar Association a decisive majority favored retention of the present system. On the other hand, an equal number of members of the American Political Science Association returned an even heavier vote in favor of a single-house assembly. The same trend was apparent in the opinion of directors of 200 government research bureaus. Next to the legislators, bankers recorded the heaviest vote unfavorable to the change, while a goodly share of the 200 votes from the American Federation of Labor favored the unicameral plan. Newspaper editors expressed their preference for the traditional bicameral legislature. Returns from 200 members of the American League of Women Voters revealed a slightly smaller majority favoring a change than was shown among other groups inclined to the one-house plan, while the vote of an equal number of members of the American Association of University Women offered the nearest approach to an even division of opinion. Leaving out the labor vote, a sharp cleavage is shown between the opinion of those who make an objective study of government and those whose daily work brings them into contact with the practical operations of government. The total vote of the twelve groups reveals a very slight majority in favor of retaining the two-house system, a result which is believed to be open to various interpretations.

The Forward Movement

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio

FORWARD MARCH is the command which has sounded to the members of the Episcopal Church. It is a command which has ever stirred the minds and hearts of loyal soldiers who are eager to go into action in behalf of a cause which they hold dear. We are called to share in a Forward Movement in our Church. That "we" includes not only those members of the Episcopal Church who are sharing in this broadcast, but all of the clergy, laymen and women, young people, and boys and girls, who are included in the two million who make up our Church's baptized membership.

A resolution was adopted by unanimous action of the House of Bishops and the House of Deputies at the General Convention meeting in October which provided for the appointment of a commission of five bishops, five presbyters, and ten laymen who should "prepare and carry out definite plans in collaboration with the National Council, for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." Those appointed as members of this commission are fully conscious of the magnitude of our commission and of our own inadequacy to meet it. Yet we have begun our work with faith and courage. Our spirit is not the result of any confidence in self, but is based first upon the firm conviction that it is God's purpose that in our day the Episcopal Church, as well as others of the great communion of Christendom, shall exert a new power in the life of the world; and second upon the knowledge that we can depend upon the loyalty and coöperation of the bishops, other clergy, and many devoted members of the Church. In other words, we have faith in God's eagerness to perform the miracle which our times demand; and in the readiness of the leaders and people of the Episcopal Church to unite in preparing and carrying out plans for a Forward Movement. We have no expectation of telling the Church what this program must be or how it is to be fulfilled, but we know that there are many who stand ready to give to the Church their vision, their courage, their service, and their faith as we unite in facing the present emergency.

For this is an emergency—and a serious one. This call to a Forward Movement, which found expression in the resolution of General Convention, is really a cry from the agonized hearts of those who are deeply concerned about the fact that our Church has not simply been standing still, but actually in retreat. There's no use trying to fool ourselves with any blind optimism about certain conditions which are amply proven by every honest investigation.

It is not my intention to be a prophet of gloom by spending much time painting the dark side of our picture. But there are still too many ostriches in the Church who refuse to look truth in the face. Let's be honest and admit that the work of our Church which made steady progress in many parts of the world through a century of missionary advance, is today crippled for want of adequate support. Work which heroes have established through years of struggle and sacrifice is threatened and, if the present retreat continues, will have to

A SUMMARY of the purpose of the Forward Movement is here presented by the chairman of this General Convention Commission. ¶ This address was broadcast in the Episcopal "Church of the Air" series February 3d.

be abandoned. Honesty not only forces us to see what is happening in the advance posts of the Church's work, but also reveals that the shrinkage of material support, which has caused such a financial emergency, is really a symptom of a far more deep

seated sickness in the life of the Church.

Other symptoms are evident when we open our eyes. We see, for instance, that the great majority of our Church members are woefully ignorant so far as any real knowledge of the Christian religion or the Church is concerned. They know little about the life or teaching of Him whom they have promised to follow. They have only the haziest understanding of the history or fundamental teachings of the Church. They have little or no understanding of how Christian principles might be brought to bear on the solution of the problems of our day. . . .

We can see further that considerably less than half of our Church members are awake to the fact that regular attendance at corporate worship is an essential for spiritual well-being. That in spite of the fact that many thousands of men, women, and young people stand before the altar each year and solemnly say "I do" in answer to the question "Do you promise to follow Jesus Christ as your Lord and Saviour?" they also slip away by the thousands and join the "lost communicant" army of slackers.

We must admit also that the Church has not been successful in the enlistment of the youth of our day. They deserve a program which will arouse their enthusiasm and offer them a way of life appealing to their spirit of adventure and their readiness to make heroic sacrifice in a great cause.

While admitting that frequently the Church receives no credit for what it has done and is doing, we must face the fact that the Church is not exerting any very great influence on social, economic, political, national, or international life today. It was said of the first disciples when they came to Thessalonica: "These that have turned the world upside down are come hither also." Millions of those who call themselves disciples today are not doing much to turn upside down those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Jesus. We've compromised again and again and again until the average Church member is a complacent individual who has pretty well accepted the standards of the world. You look at him and see no difference between him and a person without Church affiliation, and as a rule it's a surprising thought to him that he ought to be different.

THESE, and other symptoms, can all be traced back to one fundamental sickness in the Church—a failure on the part of the majority of our members to live up to the demands of discipleship. Jesus of Nazareth called certain men to be His followers. He made great demands of them. He had no use for them unless they were ready to meet these demands. That same Jesus—the living Christ—calls us today to be His followers. He is making just as great demands of us as he made of those first disciples. He has no use for us unless we are ready to meet

these demands. And the Church is in retreat because in its ranks are a vast number of people who call themselves followers of the Master who have never faced the question of what it means to be a follower of Jesus, or have found the demands too strenuous and have thought it possible to water them down and still hold their places in the ranks of the disciples of Christ. It couldn't be done nineteen hundred years ago, and it can't be done now. The Church will stop its retreat and begin an advance when its members seriously face the demands which Christ makes of them and become His loyal disciples.

What does the Forward Movement expect to do in this situation? In answering this question it should first of all be made clear that the Forward Movement is not to be a whirlwind campaign to raise money. God knows how great the need is for more adequate support of the Church's work. The tragic condition in many parishes and dioceses as well as in the mission fields, cries out, "Help or we perish!" In the very near future, more money must be given to the Church or irreparable harm will be done to its work. It must not be said that the Forward Movement is a "spiritual" effort not concerned with the problem of finance. Such a statement assumes a dualism which is a lie. Vital spiritual life expresses itself in an eagerness to give of all that we have, money included, for the fulfilment of Christ's demand that His Gospel be made known to all the world. Therefore, the Forward Movement must have as part of its objective the development of a truer sense of responsibility on the part of every member of the Church for the support of the whole program of the Church.

However, the financial emergency must not blind us to the fact that no adequate solution of our problems will come from the mere use of campaign methods to raise money. It might be possible, through a well organized approach, to extract a million or more additional dollars from the pockets of Church members during the coming year, but unless those who give are changed in spirit the relief would be but temporary, and financial stringency would soon set in again. The Forward Movement therefore must go deeper, and intends to go deeper. It will present a long time program of education and enlistment.

THE EDUCATIONAL PHASE of the program includes first of all a thorough study and understanding of the present needs and opportunities of the Church. To this end members of the commission have been going throughout the Church holding conferences with bishops and other leaders, meeting with clergy and lay people, and seeking in every possible way to gather the true picture of the present situation. The primary purpose of these conferences is not to enlist the support of those to whom we have gone, for we are confident that their backing is already assured. We have gone to them because we depend so fully upon their counsel, and realize that the Forward Movement program must be built not by us, but out of the minds and hearts of many who are so richly equipped to lead in this venture. These visits have given us both a unique opportunity to gather suggestions for our program, and the privilege of entering into a closer fellowship with many loyal members throughout the Church who are ready to share in the advance which must be made.

Second, the educational program will present to the Church, through every possible channel, vivid and arousing information pertaining to the needs and opportunities which confront us. The commission is convinced that an ignorant Church is always a retreating Church, and that an informed membership must be one of the first steps in any advance.

The enlistment program makes no new appeal. It is not

concerned with the organization of any special groups. It will not use any unique formula. It presents a call which is as old as the Gospel itself—the same call which Jesus gave to Peter and James and John—"Follow Me." It will issue this call not through a new organization but through the Church as already organized. The goal is the enlistment of men and women, young people, boys and girls, in a program which will demand of them that they live as true disciples of Christ and loyal members of His Church. In other words, they shall do the essential things which our Lord and the Church has always demanded of those who dare to call themselves Christians.

WHAT are some of these things?

First of all, there must be an honest recognition of our individual failures, and of the fact that because we have failed this retreat of which I have spoken has set in. We must face our frequent lapses, our disloyalty, our hypocrisy, and have a sincere feeling of sorrow for our past neglect. It's the first and necessary step of repentance—an about face. The disciple must turn—turn from his present state to God. Turn not once, but as he begins each day, and again and again during the day, as some temptation would lead him astray, or some selfishness would cause him to wander. A Forward Movement requires that men today shall face anew the demands of John the Baptist.

Second, we members of the Church, or those who would become members, must make a definite decision that our pledge to follow Christ shall be the supreme end and purpose of our lives. Half-way following must cease; compromise must end; spasmodic loyalty must go. The disciple must realize that to take the Master's way means to follow Him in all things; to be ready to have Him order and control every area of his life. For He asks us, as He asked James and John, "Can ye drink of the cup that I drink of?" The disciple who does not follow is a deserter.

The third step essential to a Forward Movement is one which I have touched on already—the development of an informed and intelligent Church membership. It is fairly easy to stir up enthusiasm by the use of various well-known methods, but we must keep constantly in mind that enthusiasm which has no foundation in knowledge is a dangerous state. The disciple must learn—learn about Christ, His life, His teachings; learn about the Church, its history and its work; learn about his fellows, their problems, their suffering and their rights; learn about the world, and how the relations of races and nations can advance or impede the fulfilment of God's purpose. The Church has been trying to educate its members, but we've done a poor job of it. We must face the task anew and through special literature, the Church press, classes, conferences, sermons, addresses, individual study, seek to shed an ever fuller light to dispel the darkness of our minds.

Fourth, we must learn to pray. I dare not start on this subject in this address except to say that we have done much talking about the importance of prayer but have taught very few how to pray. It's a hard but essential task. Without prayer the individual and the Church are helpless. When the first disciples saw the results of prayer in the Master's life, they asked "Teach us to pray." He had a hard time doing it, but at last when they had learned the secret they received the power of the Holy Spirit. It is this power that the Church needs today, and it will come only as its members learn to pray.

The fifth requirement which the Forward Movement presents as essential for the disciple can be well expressed in Jesus'

(Continued on page 166)

Protestantism and the New Deal

By Bishop Francis J. McConnell

Methodist Episcopal Church

THE MESSAGE of Christianity for an unsettled social situation starts with the worth of the individual in the eyes of God. The instant we speak of God as a Father we part company with all ideas which put the chief stress on masses, on humanity, on classes, on races. No father is a father of a group.

He may be indeed the father of a family, but the father of sons and daughters in the family. The group terms are of value—it may be of surprising value at times, but Christianity looks upon the sons of the Father in Heaven as having inalienable distinctiveness and separateness and sacredness. All social problems must, from the Christian point of view, turn around this conception of men as sons of God. There is nothing in a social group but the persons who compose it.

Christianity has much to say about the human values—a term general and often vague. It may be worth while to try to put some definite contents into the general term.

First of all we must insist that individual persons must be treated with the respect due to human beings. It is easy to say that we cannot long treat with respect anybody who is not inherently respectable—and that if a man is to be treated with respect he must show himself worthy of respect. This sounds self-evident, but is quite dangerous at times. In war-times, for example, nations do not feel called upon to regard their foes as genuinely human beings. In the World War the word "Hun" was itself a weapon of offense in the hands of the Allies. The Allies did not treat Germans with the respect due to men—and the Germans did not treat the Allies with such respect. All depends on who is setting the standards by which respect is to be granted. The Christian point of view is that men are to be treated as men without regard to their deserts. At least it is often better to state the contention thus than to say that we are not to treat with respect that which is not in itself respectable. A man may act like a brute but as a human being he must not be treated as a brute. If society decides to put him to death for a brutal deed it must surround the execution with dignified decorum because of the fact that what it is executing is not a brute, or an animal, but a man.

This consideration itself, that men are to be treated as men, puts Christianity against the war system, for war is the greatest scorner of human values the world has ever seen. War treats men as hardly of equal worth with the beasts of the field. It trains men to think of themselves in terms of uniformity of physical clothing and of mental clothing. It stamps out individual distinctiveness, of course, when it treats the individual, taken as an individual, as if he were of no consequence at all. Wars are now chiefly by infantry, and infantry means men in masses. Respect for a woman or a man is in a war system virtually inconceivable.

Social groups may be approached from two angles—that of the persons themselves who compose the group and that of the impersonal organizational features through which the groups work. What we have in mind when we speak of society as an organism or a body is that persons acting together act differ-

BISHOP McCONNELL holds that society must work toward a regeneration of the individual and not the class. Capital and labor, he says, must be concerned not specifically with their own needs but with their obligations to the general social welfare. He asserts the ideals of the New Deal are in line with Protestant Christian principles.

ently from the ways they act when taken by themselves as isolated individuals. Not only is there an increase of power when individuals act in groups but there is a difference in quality of the deeds as well. The difference may be up or down. Persons acting in a group may give themselves up to a lynching party as they never

would have dreamed of doing apart from their presence in the group. Or persons in a group may together attain to a realization of the beautiful to which no members of the group could have reached in solitude or separateness.

SAVING THE INDIVIDUAL FROM THE GROUP

OUT OF THIS peculiarity that men at times act differently in groups from the way they act separately we see the fallacy of such statements as that which tells us that guilt is always personal or individual. Thus when an individual financial leader appears in time of financial wreck as having misused funds of investors we forget that the will of the individual may have little to do with the misuse. He is the tool of the social code of his group—he may be carried away by the presence of his group—he may be overborne by the demands of investors for quick returns to engage in a crime which the investors rage against when the investment fails. Christianity insists that we must not merely save the individual in his separateness but save him also in his relations to groups. A Christianity that looks upon individuals as of supreme value is concerned with the effects of what men do in groups upon the men themselves.

Turning now to the impersonal features of social organization we have to look upon these as instrumental. They are to be judged—from the Christian angle, I mean—by what they accomplish as instruments upon men, who are the ends in themselves. The instruments are not by any means themselves to be exalted, except as effective instruments. A creed is to be judged by what happens to him who accepts and believes it. A constitution, even the Constitution of the United States, must meet one decisive question—what happens to the men who live under it. An educational system is finally to confront one question: What happens to the pupils who go to the schools? The family as an institution has always to be scrutinized by the inquiry—what happens to husband, mother, and children in the family?

EFFECTS OF CAPITALISM

THE MOST persistent question as to institutions just now is that as to the human effects of capitalism. Capitalism as we know it does not have a long history behind it. Sidney and Beatrice Webb reckon its existence up-to-date as about one hundred and fifty years. Of course the world has always known the rich and the poor—the haves and the have-nots; but it has not always known large scale production—factory organization—workers numbering thousands in single industries—the profit system. There again the judgment for Christianity hinges upon the human results of capitalism. Modern industry has given human beings some conditions more human than those of the pre-capitalistic age. It has produced larger quantities of goods

than in the old days. It has produced better goods. There are those who will have it that in the old days those who made shoes, for example, made the shoe from start to finish and gave the customer a more artistic result. Which is mostly nonsense. Not all, or many, shoemakers were artistic. Few of them made as good-looking shoes as machines now make. Moreover, operatives who work in a well-lighted, well-aired factory are far better off than those of earlier times whose shops were in their own homes. Machines now do the heavy, back-breaking work. The hours are not as long. All this is splendidly to the good from the human and Christian point of view.

The question is as to whether these clear advantages have been gained at too heavy a cost. The coarser strains have been taken off the workers but what about the finer strains? There is less muscle-wear but what about the nerve-wear? Suppose the jobs are easier, but suppose too they are not secure. Suppose the working years have been shortened—what of old age protection? What about the profit system, profit being what is left after all earnings have been paid—a loose definition assuredly, but no definition of profits sits very close to the facts. Profits are sometimes in the nature of findings, and "findings are keepings." But ought they to be? Maybe findings are graftings. Suppose the findings are riches that really belong to society. Suppose they are made possible by the fact that people live together in organized social groups. Capitalism itself seems to realize that it must make a better adaptation to the needs of men and women and children.

Now comes the oft-given counsel that if we will make all the individuals religiously devoted to the search for God all social troubles will take care of themselves. There cannot be any question that we need desperately the conversion of individuals, but we have to be on our guard here lest we speak mistakenly about the central importance of conversion. We are told for example, that if we could just get men converted—get them to cherish the spirit of good-will one to another we shall find that they can work under any social system—and that if men do not have good-will we shall find that they will fail even under the best system. This, however, is not quite as sound as it seems. Since systems come and go there is not anything eternal about them and some must be better than others. Is it not a Christian duty, then, to seek the best, and will not the impulse to the good which comes of conversion inevitably lead to the best? It will not. The converted will must deliberately attempt to make systems such that they will give better chances to the men now on earth. At this point of sheer passionateness of devotion to a better world order a man who professes no religion may resemble the Christians of the early days in his willingness to face death for his cause. The Christians of the first centuries never had to face persecution worse than that which some challengers of established orders have had to meet, and that too in so-called Christian lands, in the past twenty years.

Everything thus depends on the effect upon the individual. Christianity must in the end stand for the factors in society which enable the individual to do alone what he can best do alone, for those institutions which will enable the individual to do best with his fellows what they can all do best together, for those contacts with nature and with his fellow men which enable the individual to make those higher contacts with the spiritual which we hold to be most truly divine.

OBLIGATIONS OF CAPITAL AND LABOR

IT MAY fairly be asked whither these principles lead us in dealing with more concrete problems of today. What about disputes between capital and labor? In spite of all our talk

about human values it is very hard for us on any side of a labor dispute to see the other side. The capitalist may say all that he pleases about the right emphasis on the human, but he is likely to see these human values only in our own group. I attended a relief campaign meeting some months ago where an outstanding capitalist besought the public above all things to keep the human element uppermost. Then he went on to tell of a dear friend of his who a year or two before lived on dividends which had now completely ceased! Then others spoke—all on the same theme, the distress of those whose dividends had ceased. On the other side the laborer thinks of the capitalist as so completely beyond the pale as to be worthy of no regard whatever—forgetting that the capitalist system did not begin with the present capitalist. Both laborers and employers forget that there is a general public and a general social welfare to which they have obligations. The more orthodox trade union elements in this country seem quite as devoid of interest in what happens to society as a whole as do the capitalists. We shall not get far in this field until we see that Christianity has as distinct a message against clan-partisanship in America as it has against castes in India.

THE most important social experiment with which we in America have anything to do is the attempt to provide for a new deal in the nation's industrial and social life. Attempts like this have to be considered in connection with the life of the time. We do not see anything especially fitting to the American temperament in the Russian or Italian or German experiments. For us to stand still, however, is impossible. Formally and abstractly speaking the principles of the New Deal are in line with what Protestantism in the main thinks of as harmonious with Christian principle. There are indications that the N.R.A. has not lived up to its own ideals of the human values in labor—but nevertheless the main aim is sound. The experiment should be supported by Protestant Christianity in its endeavor to save whatever is worthwhile in existing orders and in its willingness to discard elements that do not work for the largest social good. The pressure of events may do the rest. It may as well be conceded that this may take us to a socialization of industrial society beyond anything yet dreamed of by the leaders of the new movement.

(Editor's note: This is the first of a series of three articles on the religious attitude toward current social and economic problems. The second article, by the Rev. Wilfrid Parsons, S.J., will follow next week.)

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ROAD SONGS

(THE ASCETIC)

BEAT on me, sun,
Drench me, rain,
Rack me, pain,
So I be done
With sinful flesh,
This devil's mesh."

(THE FRANCISCAN)

BROTHER Sun,
Sister Rain,
O Friend Pain,
Let us run
Our Godward way
In gaiety."

VIRGINIA E. HUNTINGTON.

The Laymen of the Church

By George M. Block

Member of the Standing Committee of the Diocese of Missouri

ONE OF THE SERIOUS problems, if not the most serious, which faces our Church is how to make the most effective use of our laymen. How to bring into activity that great latent power for good work that seems to lie dormant in the great majority of the men in our Church. So few of the men seem to realize that they, equally with the Bishop and the priests of the diocese, are pledged laborers in the work of the Church. So few seem to realize or appreciate that with their confirmation they, too, have assumed certain vows and assumed very solemn duties as members of Christ's Church. Might it not be well to recall and set down some of the duties?

First and above all, it would seem that the duty of personal service should lead. Personal service—the giving of self—what a glorious thing that is, both to the giver and then to the receiver!

The rector needs the help of his laymen even more than the laymen need that of the rector. Think what it would mean to your rector (and to the parish) if the laymen came to the rector and each one said to him: "I recognize that I have a duty to perform just as you have. I need you, but you need me and have a right to my help and my support. We are both members of Christ's Church and it is our part (yours and mine) to help bring men to Christ and make Christ manifest to men. Let me do my part. Call on me for help and work whenever and wherever you feel I can help. I want to give personal service, I want to do my part whatever it may be."

What a tremendous power such a movement by the men would bring into the work and life of that parish! The rector would feel that with such help nothing would be impossible, and he would be right. And the men, they, too, would be uplifted and they would find that they, too, were spiritually strengthened.

The above suggestion is no impossible thing. If once a man is aroused to a sense of his duty as a member of the Church, if only he is made to feel an obligation, if only he can sense the joy that comes from giving personal service in the cause of the Master, it would seem easy to give of himself.

The above suggestion may seem the dream of an idealist. Perhaps it is, but idealism has been the beginning of nearly all great movements, and when we look back over the world's history, we often see that the idealism of the day becomes the reality of the future.

The main trouble with the present situation is that men seem to feel that if they put their hands in their pockets and contribute in money, they have done their duty. Personal service seems to be irksome. Some say they cannot give it. They plead all kinds of excuses. They must be taught, and they can be taught. There are few things that a man cannot do in the way of giving personal service to a fellow man if only he has the will to do it. Let him learn then how to do it and his joy will be great.

The rector is the spiritual head of the parish. The laymen, represented by the vestry, are the business men of the parish. The rector should not be compelled, as he often is, to preach money to his congregation. The national governing body of the Church has imposed the duty on the laymen to make an every

member canvass once a year. This means no layman has the right to refuse to perform this duty. It is the giving of personal service of the highest kind, and you, my fellow laymen, who do not canvass but are canvassed, remember that you have a personal service to render in the canvass, and that service is to receive the canvasser in a friendly spirit. Let him see that you appreciate that it is harder for him to ask your subscription than it is for you to give, and give with a spirit of good will, and give honestly in amount. But, you say, "How can I decide what to give?" This question is so often asked. Well, there is a way, a good way to answer this. The answer is this, go into your closet, say a prayer, then open your ledger wherein you keep your account with the church. On the debit side, the side on which you enter your debts to the church, you will see these entries if you have kept your books fairly and honestly. The entries will be as follows:

I was baptized in the church.
I went to Sunday school in the church.
I was confirmed in the church.
I was married in the church.
I take my Communion in the church.
I bring my dead here to be buried from the church.
I expect to be buried from the church myself.

Then, count up what all these things mean to you, and it is your debt to the Church. Then, on the other side, take an account of stock of what you have of that with which God has blessed you. Then, having all these things before you, give what your conscience prompts you to give. If you follow this method your problem will be solved. Your conscience will be clear and one of the vital problems of the church will be solved also, and if every layman will do this and do it honestly and conscientiously, there will be no more money problems for the church to face, there will be no more deficits.

THERE is an organization which has been formed in the Church called The Laymen's League. It is the result of much work by some of the best minds in the church, acting through a committee formed as a national committee, and based upon action taken in Denver. Its motto is—"Every man a worker for the Church." Its purpose is to have every layman in the church pledge personal service to the work of the Church. It outlines in great detail what this work is and how it may be done. It is an appeal to the laymen of the whole Church to gather under their banner to prosecute that part of the work which rightly and duly falls upon the laymen of the Church. If successful, it is going to give an impetus to the laymen's work which will be of untold benefit to the Church at large, and a greater benefit to the laymen participating therein.

When the proposition comes before you as to whether or not you will join in this movement, make your pledge, enter actively into the work of this organization, give it a warm welcome, help it and foster it and it will greatly help you spiritually and in every way, and be of wonderful benefit to the church at large. And, my brother laymen, look at our laywomen. See what they do, see what they accomplish. Remember their thank offerings at New Orleans, Washington, Denver, and Atlantic City. I blush when I think of them. I know you do too, for they give of themselves and their means, and they show us what

consecrated personal service can do. The appeal which this organization brings to you is one for prompt positive action—at once. You are asked to “seize the day” and do what you are going to do, at once, today, not tomorrow, yesterday is past.

As very pertinent to this matter, may I quote in conclusion a little poem, said to be from the Sanskrit, which beautifully expresses the thought that now, today, is the time for action.

“Listen to the exhortation of the Dawn!
Look to this day!
For it is Life, the very Life of Life.
In its brief course lie all the
Varieties and Realities of your Existence:
The Bliss of Growth,
The Glory of Action,
The Splendour of Beauty;
For Yesterday is but a Dream
And Tomorrow is only a Vision;
But Today well lived makes
Every Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn.”

The Forward Movement

(Continued from page 162)

words to His followers: “He who would be first among you shall be servant of all.” The Christian must make service the motive of all life. The Davenport Pastoral of the House of Bishops called us to place the service motive in business and industry ahead of the profit motive. I have heard people say: “That’s just foolish idealism.” Not unless Christ was a fool. He rejected the idea of broken-up compartments. Life was all one to Him. When He demanded that His followers be servants of all, He meant all. It must be made clear today that we can’t be Christians unless our first motive is service—service in the Church; service in our communities; service in professional life, in business and industry; service in politics; service in nation and the world. The disciple must learn to serve—yes, to be a servant of *all*.

A sixth point in our program for Discipleship must be the reestablishment of regular corporate worship as an essential for those who count themselves members of the Church. I have already spoken of the neglect which surrounds us. It is not going to be easy to overcome this habit of neglect, but overcome it we can. The Church always moved forward when there was present in the hearts of its members a love for God which made them eager to join each other in the corporate acts of praise, thanksgiving, prayer, and fellowship combined in common worship.

Seventh, it must be made clear that there’s a vast difference between the giving that most Church members indulge in and the sharing that Christ demands of His disciples. Most of us have given of our left-overs while the Master calls us to share our all. It will hurt. It hurt Him. It will cost. It cost Him His life. Only as we learn to share our time, our money, our minds, our strength, our love, shall we open our lives so that God’s power can flow through us to bring about a Forward Movement in the life of the Church.

You may say that these several phases of the enlistment program are just vague ideals. Ideals, yes, but the Forward Movement must see to it that the demands of Discipleship are no longer vague. They must be presented without compromise or watering down. We must not be afraid of making great demands. Christ called men to an adventurous life of daring in which misunderstanding, persecution, sacrifice, and even death took their toll. It is time that the Church called in the same spirit. It means we are launched on a long-time program

to convert and enlist, to educate the clergy and people of our Church. Among the first definite steps in this program is the publication of a Lenten pamphlet on Discipleship which will be distributed throughout the Church. Already 400,000 copies of these pamphlets have been ordered, and it is hoped that the great majority of the individuals and families in the Church will make use of it for daily Bible reading and prayer during Lent. They will probably be distributed in your parish. When you receive your copy I ask that you use it faithfully. I also ask that you pray for the Forward Movement, and that you take your full part in the fulfilment of its program. You are not asked to do something new or different, but to do better the very things that we as Christians have already promised to do. We are called to take our religion just as seriously as the first disciples took the religion which Christ called on them to accept. He proclaimed a Gospel not as something we can take or leave—or something we can dabble with—but as an essential for every one of us. And being an essential for us, it is essential for all men, and we must give it to others. That missionary spirit is the very life blood of the Gospel and unless we share in that spirit we are not followers of the Master.

Jesus says to us again today: “He who would come after Me let him deny himself and take up his cross daily, and follow Me.” He calls us to be His companions and to travel His way—an adventurous way counting no cost too heavy and no sacrifice too great.

Thank God for those who through the centuries of the Church’s life have dared to answer His call, and for the many loyal followers of the Master who are members of the Church today. It is because we know that there are many who are daily following the way of Christ that we dare to go forth on this venture. We are certain that the spirit which is in them can become contagious; that what we see in them can be caught by others; that through the loyalty and devotion of faithful Christians throughout the Church a new spirit can be fanned into flame and pass from man to man, from parish to parish, from diocese to diocese, until the Church is united in a victorious body which will march forward as disciples of Christ proclaiming to a struggling, yearning, suffering world the healing power of His Gospel.

The Daily Round

THERE HAS OFTEN been a wrong sort of dualism in people’s minds. They have thought of here and hereafter, time and eternity, things secular and things sacred. What we want to try to get is a unifying principle that can make life really one, and bring all things into consistency. Time is only part of eternity: hereafter is really here. We have not to get somewhere to get to God. He can never be nearer to us than He is now, because in Him we live and move and have our being. It is the apprehension of that God who is with us now that we want to get.

The art of the spiritual life is to link all the different happenings of our daily life on to the one golden thread of vocation. St. Paul’s care was “the care of all the Churches.” Our care may be the care of a family, the care of a business, but it is just this ordinary daily task which may be for us the way of splendor and the means of union with our God. Life need have no rivalries. A sense of vocation links up all the days and duties of a life. If a row of pearls is strung upon a thread, as long as the thread passes through those pearls they are held together in ordered beauty. But if the thread breaks the pearls fall apart, and the order and beauty are lost. If every act of our day is threaded with the thought of vocation, all the duties and incidents of life will become the means by which we glorify God and attain to the knowledge of His love.

—Fr. Andrew in “Meditations for Every Day.”

A Letter to Finance Committees

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Brethren:

MY FRIENDS tell me that I have a favorite doctrine. It is this: Magnify your office. I plead guilty to preaching that doctrine on many occasions and to many people. Especially do I urge it on you, the finance committees of missions. The mission is the future parish in its formative state. The mission is the child; the parish is the grown-up man. "Train up a child in the way that he should go, and when he is old, he will not depart from it." The character of the future parish is being formed in the mission. To a large extent you are imparting that character now. I am constantly impressed with the individuality of my congregations, and with the mysterious power by which that individuality is perpetuated from year to year. The congregations are as different as so many individuals—some good, some better, some not so good. You are giving individuality to your congregation. Your influence in this direction is second only to that of your priest. What sort of individuality are you imparting? What is your conception of the Church? What is your ideal of what a Church congregation should be and do? For what purpose does it exist? As I leave you to answer these questions, do you think it strange that I exhort you to magnify your office and to realize your responsibilities.

Perhaps you have read my letters to vestrymen in previous issues of this paper. If not, please read them, and consider them addressed to you, so far as they are applicable. That will leave me free to dwell on other matters in this letter. The difference between a parish and a mission, between a vestry and a finance committee, is technically great, but practically the difference is not so marked. The parish is incorporated; the mission is not. The vestry is an elected body, and is the corporate trustee of the property of the parish; the mission committee is appointed by the Bishop to represent him in the financial management of the mission. Apart, however, from these legal considerations, the vestry and the committee are the Church's representative and responsible men in the community.

It is well to remind congregations from time to time of the promise made by them when they sought the Bishop's recognition as members of the diocesan family. "We do hereby declare ourselves individually and collectively ready to do what in us lies to establish and sustain the regular worship of the Church, and promote its influence in our neighborhood; and we promise conformity to its doctrine, discipline, liturgy, rites, and usages. We put ourselves in your charge and will reverently obey your authority. We promise conformity to the Constitution and Canons of the General Convention and the Diocese of Chicago." On the strength of this declaration, the Bishop organized the mission, appointed a priest in charge, and the finance committee. The committee, therefore, is primarily the Bishop's representative in financial matters, takes its instructions from him, and reports to him at such times and in such manner as he may require. The finance committee is also morally representative of the congregation. It estimates the ability of the congregation in the matter of the salary to the clergyman, and the amounts that can be relied upon for building purposes. On this estimate and on this judgment of the committee the Bishop makes contracts, running up into many thousands of dollars.

I OFTEN WONDER whether the finance committees fully realize how much the financial honor of the Church is in their keeping. The missions represent the field of Church extension. Here money must be spent for new buildings. Here money must be borrowed for building purposes. The notes and mortgages are all in the Bishop's name. The Bishop's borrowing power does not depend so much on the extent of his holdings as on the promptness with which his obligations are met. Practically his only asset, his only security, for prompt payment of large obligations is the trustworthiness, reliability, and business integrity of the finance committees. Upon this he solely relies. The failure to meet a single interest coupon would not only be a dishonor to the Bishop, to the diocese, and to the Church, but it would also imperil the ability to borrow for Church extension purposes in other places. Failure at one point threatens progress all along the line. The Bishop's honor and the honor of the Church is to an extraordinary degree in the keeping of each finance committee. For this reason I have to insist upon it that financial obligations standing in the Bishop's name must receive first consideration. Nothing, absolutely nothing, takes precedence of these obligations. A failure to meet them would disqualify the committee for continuance in office, would discount their judgment upon which the Bishop relied, and would subject the very existence of the mission to reconsideration.

The question is often asked as to what a mission must do and be in order to become an organized parish, in union with the convention. The canons of the diocese answer this question, pointing out the various steps to be taken. One of these is to secure the Bishop's consent. That consent is always forthcoming upon two considerations: first, that the congregation is self-supporting, and has acquired a reasonable amount of property. Second, that it has established a good reputation. The latter is very important. It means that the congregation shall have developed an intelligent Churchmanship, a large idea of contributory service, a spirit of loyalty to the doctrine and discipline of the Church, a wide conception of the purpose for which a parish is created, a good reputation for having met its financial and religious obligations, and so on. In other words, it must prove trustworthy—a body whom the Church can trust to represent her ideals and ideas in the world.

It should be the ambition of every mission to become a parish. This is only another way of saying that it should be eager to meet the requirements. Unless a congregation can be self-supporting and also contributory to the general work of the Church, unless it can produce a reliable and exemplary vestry, unless it can furnish a loyal and law-abiding administration, it is not yet ready for parish organization. A strong mission is better, far better, than a weak parish, unable to live up to it. The latter makes one think of little girls dressed up in women's clothes. They don't fill the clothes, and they look better in short skirts. Some missions may have to remain missions indefinitely solely through their financial inability, though they may possess all the other qualifications. In this case poverty is no disgrace. They may be the Church's real aristocracy. The very best work of the Church is often done by missions as strong spiritually as they are weak financially. God bless them.

Our Navy Chaplains

By the Rev. Truman P. Riddle

Battle Force Chaplain, U. S. Fleet

SINCE REVOLUTIONARY DAYS chaplains have served the spiritual and moral needs of the Army and Navy. Washington repeatedly referred to his chaplains; they served our Navy when it was only a heterogeneous collection of unimportant sailing vessels. And, yet, the Churches which have nurtured and ordained these men know little, or nothing, of their work.

At present eight priests of the Episcopal Church hold appointments as Naval chaplains, with potential parishes of 8,000 sailormen, under the leadership of Chaplain Sidney Key Evans—who came to the Navy in 1907 from the Church of the Heavenly Rest in New York. They are presented to the Naval Examining Board, which passes on their Naval qualification, by Bishop Freeman of Washington, the chairman of the Army and Navy Commission. On receiving an appointment from the President of the United States, they assume religious responsibilities similar to those in a parish—the celebrations of the Holy Communion, baptisms, burials, marriages, and the Divine Services for our Navy men.

A Divine Service on board a man-of-war invariably sends a thrill through the most blasé visitor. At the appointed hour "Church call" is sounded on the bugle; the ship's bell is tolled. The word is passed proclaiming quiet throughout the decks. And the Church pennant, the only flag which surmounts the Stars and Stripes, is hoisted aloft.

The church compartment serves not only as a chapel but as a dormitory and mess hall, and its steel bulkheads do not lend themselves to ecclesiastical beauty. And yet, when the home-made altar and chancel curtains are in place, when the orchestra's notes fill the compartment, when the long rows of mess benches are crowded with earnest, eager men, one feels surely that the statement is right: "When two or three are gathered together God is in their midst." And many a chaplain, looking across the long years, sees those earnest faces, those calloused hands held up to him at Communion, and thanks God that he could serve such congregations.

The reverence for Divine Worship is deep-rooted in the Naval organization. The second regulation promulgated by the Navy Department specified that "The Commanders of vessels to which Chaplains are attached shall cause Divine Services to be performed on Sunday and it is earnestly recommended that all officers and seamen, diligently to attend the performance of the worship of Almighty God." The third regulation provides that "irreverent behavior shall be punished as a court martial may direct." As our country was founded on a belief in Almighty God, so our Navy has always regarded His worship with reverence.

THIS spirit of reverence for the worship of Almighty God has become a tradition of Naval officers, kept alive through the Naval Academy Chapel. From humble beginnings this chapel has become one of the great forces at Annapolis.

Looking past impressive marble buildings one's attention is riveted on a Renaissance structure of great beauty surmounted by a gold dome. It is the Naval Academy Chapel. Nor is the interior in any degree less imposing or worshipful. The pure lines of the majestic altar, the beautifully appointed chancel, the very contour of the structure sound the same note—dignity and worship. Pausing before an exquisitely executed stained glass window one sees the figure of a newly commissioned ensign standing erect in the beauty and strength of his youth. His eyes are focused on Christ as He approaches on the face of the waters. This window is called "The Invisible Commission"—a gift of gratitude

from the midshipmen for the inspiration they had found within their chapel walls. The spirit of worship has been made vital by many chaplains representing various denominations, but it has been deeply affected by the ritual of the Church and the consecrated services of its clergy. At present some 2,200 midshipmen are attending the U. S. Naval Academy. Attendance at Divine Service is compulsory. One who appreciates the idealism of the Church, the inspiration of our services, readily grasps how the spirit of our forefathers, the spirit of true Christianity, is carried down the years by officers trained in this chapel.

Differences between creeds and denominations are less pronounced in the Navy than in many localities ashore. Although no ecclesiastical unity could be considered between Roman Catholicism and non-Roman Catholicism, yet a harmonious relationship traditionally exists between the chaplains. A Roman and an Anglican priest will work together in assembling church equipment for a chapel and after its completion will use the same altar and chancel for their separate services. At most training stations the chaplain's department includes two chaplains, one a Roman Catholic. The senior chaplain, in addition to his religious obligations, administers many welfare activities (such as clubs, educational courses, and libraries) and is assisted by the junior chaplain. The leadership may be in the hands of either the Roman Catholic or the non-Roman Catholic chaplain, depending entirely on years of service. No lack of harmony is permitted; the work must go forward. So is harmony sought for and attained between the various denominations of Protestantism. A chaplain's congregation might be composed mainly of men of his own Church. Yet, should he be a forceful speaker, he would invariably attract men of every Protestant denomination as well as a small percentage of Roman Catholics. To these he is bound by every precept of humanity to offer the same faithful service as he would render to those of his own Church. The ritualist and the Protestant are called upon to celebrate their services according to the dictates of their consciences and the canons of their Churches, but beyond any observance of Churchmanship must lie the consecrated service of all mankind. The emphasis in the Navy is placed very definitely on religious and moral development rather than ecclesiasticism—Christianity in its broadest interpretation.

THE Navy demands chaplains with special aptitude for understanding sailormen. Men "who go down to the sea in ships" are different from landmen. They speak a different language, and it takes years for a chaplain to "get the feel" of their personalities, to learn the solid worth of their characters—to gain that sympathy which forms the foundation for successful religious work. Many a priest, who might have succeeded in parochial work, has resigned from the Navy because his ship's church had failed and he had no real influence over the crew. Probably the fault was not his. One must be born with a love of the sea and consecrated to the service of seamen to go to his highest point in a Naval chaplaincy.

The Navy offers a magnificent field to one who has an aptitude for religious work among seamen, one who understands their sins and mistakes, one who spends a lifetime in their friendship. Last year 1,011,325 men attended the services of our 80 chaplains; 34,538 attended the celebrations of the Holy Communion. 58,432 attended Navy Sunday schools. There is no question as to the magnitude of the field nor the response of Navy men.

On June 3d Bishop Manning of New York invited the officers and men of the Fleet to Morning Prayer at the Cathedral

of St. John the Divine. Hours before the time designated busses loaded with sailors began to arrive. Then a contingent from the battleships—2,100 strong—entered the Cathedral. As Dean Gates received the Commander-in-Chief and the visiting Admirals, hundreds more were pouring in. The men in blue overflowed the great Cathedral's seating capacity and stood rank upon rank in the aisles, banked up to the very altar rails. On that great day 3,100 officers and men, on their first day of rest after the long winter maneuvers, lifted up their voices in prayer and praise to Almighty God!

This service, and its sister service, held simultaneously at the Roman Cathedral of St. Patrick, deeply impressed staid old New York. And, yet, they do not tell the story of our Navy. They stand out as a colorful stained glass window, not as the altar itself. The altar is found in a humbler and cruder setting—in ships laboring through the South China Sea and across the wastes of the Pacific, in unknown stations on South Sea islands, on battleships, cruisers, hospital ships, and tenders—in the hearts and souls of thousands of sailormen who have consecrated their lives to the service of America's national ideals.

A Baptist Report on Mexican Work

SECRETARY C. E. MADDY of the Foreign Mission Board, returning from a meeting of the Texas Baptist Convention at San Antonio, was in the office last week. For several months serious trouble has been brewing in Mexico, and for weeks we have been expecting our foreign missionaries to be expelled from that country. All of the Mexican missionaries met the secretary at San Antonio for a conference as to what was best to be done with respect to the continuing of our foreign mission work in Mexico.

The government of Mexico has put on an extensive socialistic program of education throughout the republic. They have placed a ban on the teaching of all religions. The Bible is excluded from all schools, and they have now closed our Baptist Theological Seminary at Saltillo. All Church properties being "federalized," they have passed into the hands of the government. Some of our Baptist churches have already been taken over as offices for school superintendents, mayors, and other public officials, and the Mexican flag is now flying from the steeples of Baptist churches.

The Mexican missionaries reported to the secretary in San Antonio that, in all probability, all of our seminary and school property, together with church buildings and pastors' homes, will be "federalized" within a few weeks. The seminary at Saltillo has enrolled sixteen students this year, and will be moved to LaRado, on the Texas side of the River, where Missionaries Branch and Neal will try to complete the year's work.

Secretary Maddy has arranged with the Texas State Board for the transfer of several of our Mexican missionaries to the State Board of Texas for work among Mexicans in South Texas, the Foreign Mission Board paying the salaries and the Texas Board paying their expenses. This is a temporary arrangement, awaiting the day when, it is hoped, our missionaries may go back into Old Mexico. Five Mexican missionaries, who have attained the age of sixty-five years, have been placed on the pension rolls.

The Mexican government is determined to exclude Catholicism in all of its phases from the republic, and in doing so, of course, they are excluding all Baptists, Presbyterians, and Methodists alike.

The outlook for our work in Mexico is dark indeed, and our people everywhere are urged to be much in prayer that God may overrule this turn of events in our neighbor republic, to the glory of His Name.

—Christian Index (Southern Baptist.)

The Protagonist of Irreligion

O PROTAGONIST of irreligion—I think I hate your irreligion most of all for this: that in a day when men desperately need heart, you take it out of them.

—Rev. Harry Emerson Fosdick, D.D.

Churchwomen Today

Ada Loaring-Clark

Editor

World Day of Prayer

THE FIRST FRIDAY IN LENT, which this year is on March 8th, has, for the past nine years, been set apart for a World Day of Prayer for Missions. Christian women, the world over, have united in a great outpouring of prayer on this day. Starting in New Zealand and the Fiji Islands and traveling round the world the day closes, some forty hours later, in Hawaii. Innumerable groups spend the day praying that we may be one in our service for our Lord Jesus Christ in extending His Kingdom, and that a way may be found by which individuals and nations can live in peace and understanding. The women of fifty countries observed the day last year.

The Baroness van Boetzolaer van Dubbeldam of Holland has prepared this year's program. It is based on Bear Ye One Another's Burdens, and has been translated into some fifty languages and vernaculars and so made available for Christian women everywhere.

"Though sundered far by faith they meet,
Around one common mercy seat."

The Call to Prayer asks for prayer for the missionary enterprise and for all who share therein; for a quickened conscience toward the world's burden bearers; for courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world; for justice and understanding between individuals, classes, races, and nations. Programs (\$2.00 per hundred) and posters (5 cts. each) can be obtained from the Council of Women for Home Missions, 105 East 22d street, New York City.

The Value of Atmosphere and Environment

TWO WEEKS AGO we considered the necessity for skilled teachers in our daily vacation Bible schools, as presented by Miss E. M. Baxter of the Hartford School of Religious Education. We are rapidly drawing near the time for the completion of our plans for these schools and there is another all-important phase Miss Baxter emphasizes, that of atmosphere and environment. She tells us:

"To provide worthwhile experience, careful attention must be given to the spirit and atmosphere in which children and teachers live. The school may be unlovely but the teacher should encourage her children to create beauty in which to live. Arrangement, color, and material may be used to educate children in beauty, whether it be in flowers or trees, landscapes or gardens, pictures or architecture, in poetry or in music. The adult's chief responsibility is to see that the child's environment holds contacts and experiences that yield natural beauty; and to share with honest responsiveness the growing sense of pleasure, if the child has had an opportunity to participate in its creation. The arrangement of the rooms and responsibility for their care may well be an important factor in such education. Unsightly walls, dingy curtains, disordered cupboards and unattractive pictures give atmosphere. Religion should be connected with beauty. Polite, serene, gay, cheerful—yet natural—relations between pupils and teachers need to be cultivated constantly. Gracious, friendly, Christian behavior should be demonstrated by teachers and assistants and made attractive to children. A vacation Church school should offer the leisurely setting of the finest Christian home."

Books of the Day

Elizabeth McCracken

Editor

ALL IN THE NAME OF GOD. By Everett R. Clinchy. John Day. 1934. Pp. 194. \$2.00.

HERE IS A FORTHRIGHT book which should be read by all optimistic souls who feel confident that in America at least there is no such thing as religious prejudice. While often distressing in the picture it draws, the volume is an excellent example of the sort of social research in which American Christian leaders ought to engage.

The author, who since 1928 has served as Director of the National Conference of Jews and Christians, believes that the only sound approach to the question of inter-group relations is one which combines the scientific spirit and the historical method. Moral motivation is not as necessary as informed intelligence. He is convinced that the great need in diagnosing current human relations is for case histories. So he has unearthed the distressing details of the long story of religious conflict in this country, regimenting fact after fact until the entire unlovely picture is complete.

Dr. Clinchy argues convincingly that hope for better understanding between Roman Catholics, Protestants, and Jews lies not in destroying their ethnocentrism but in moderating it. He pleads especially for "the admission of the possibility of a society in which can be maintained a parity of the different, a democracy of cultures, a kind of cultural pluralism." While he makes a telling plea to end racial and religious prejudice he combines it with a vigorous conception of true tolerance.

The book carries an introduction by Newton D. Baker, a Churchman whose labors in the field of better inter-group relations are well known. He contends that America has suffered grievously from the subtle transplantation of Old World prejudices. The striking title came from a friend of the author, who, after reading the historical chapters, exclaimed, "And all in the name of God!"

While the volume makes ample reference to Anglican persecution of dissenters, there is no mention of Puritan proscription of the Book of Common Prayer nor of Puritan persecution of Anglicans in New England. Attractive in its format, the otherwise scholarly book is marred by a glaring instance of weird sentence construction and a startling example of atrocious grammar. Similarly a truly impressive bibliography is followed by a distressingly incomplete index.

C. RANKIN BARNES.

THE FIRST LEGION, A Drama of the Society of Jesus. By Emmet Lavery. Samuel French. \$1.50.

I WAS ONCE TOLD by an actor that the public is curiously interested in the private lives of the clergy. This same actor turned Dr. John Rathbone Oliver's novel, *Article XXXII*, into a play, which, in my opinion, told the story more convincingly than the novel had done, though thus far no producer has had the courage to present it. My actor friend last fall saw *The First Legion* and secured seats for me. I was much impressed by it and am still wondering how the group of coöperative actors found the original courage to try it on the public; for the theme is not only religious, it is deeply spiritual, and the truths of the Church are taken for granted as things to be lived with and suffered for. "Co-operative," to actors, means a determination to give a play because they believe in it and are willing to eat light if the box office returns mean small salaries or no salaries. The play ran from last October until January on Broadway and is now in Boston, where even the Jews may like it, as they did in New York.

All the scenes of the play take place in the Community Room of a Jesuit House in the Middle West in our own time. There is not a hint of propaganda in the lines. With the exceptions of a physician and a boy, all the characters are priests; and they are real types, pleasant and unpleasant, humorous and dour. They meet their own spiritual problems in convincing ways and some of them make a strong appeal to one's sympathies. The argument of the play may, perhaps, be stated in the words of the merry-hearted

old Father Rector: "The biggest miracle is faith; and to have faith is the miracle." The play reads well aloud and will be appreciated by fire-side audiences who have no opportunity to see it on the boards. As published, it is minute in its directions as to setting, business, explanations, and even lists the Victor records for its incidental music. Church dramatic clubs who can marshal ten men and a boy of ability will find that their audiences will be grateful to them for presenting a play that presents religion in so natural a way.

HERBERT S. HASTINGS.

THE GENERAL EPISTLES OF ST. PETER AND ST. JUDE. By J. W. C. Wand. London, Methuen. 1934. 15 shillings.

THE LATEST VOLUME of the Westminster Commentaries, by the Archbishop of Brisbane. And it is high time that we had a new commentary on I Peter, for recent opinion has been tending toward seeing in the bulk of this work not so much a letter as a homily to the newly baptized. Dr. Wand does this theory full justice; without committing himself to it definitely, he points out that it greatly facilitates the interpretation of certain passages. Important likewise is his careful study of the ethical-code-form in early Christianity, something essential to proper understanding of the middle section. As regards the purpose of Christ's Descent into Hades, he agrees with most commentators in taking it as an extension of Christ's missionary work on earth; in this way He could appeal to those who had disobeyed God before the Incarnation took place. Dr. Wand is convinced that the Epistle reflects the conditions caused by a formal persecution, and inclines toward accepting Petrine authorship.

Interpretation of the II Peter-Jude group seems to be fairly stabilized at present and Dr. Wand has not much to add that is novel. But an elaborate detached note argues that the "love feasts" of Jude, verse 12 "were not indigenous to the Christian Church but were originally introduced from somewhat undesirable quarters." This detached note, however, says a few things that should not have been said in a work whose preface is dated "12 July, 1934," in particular that the Agapes mentioned by Tertullian were confined to North Africa.

There is no formal bibliography and a somewhat haphazard choice of other commentators has been made for mention.

BURTON SCOTT EASTON.

BRANCHES GREEN. By Rachel Field. With decorations by Dorothy P. Lathrop. Macmillan. \$1.50.

HERE IS a charming volume of verse by the author of the inimitable *Hetty: Her First Hundred Years*. It is a group of melodious poems, exquisite pictures, that lead the tired wayfarer back to the sights and sounds and smells of long treasured days, "... shadows of remembered sun and rain, which the mind and heart may clothe in green again." "Snow by Night," "Snow in the City," "The Old Music Box," with its "tick of tiny fairy clocks"—these are a bit whimsical, and very pleasant, like lavender and old lace.

The "Circus Garland" and the poems contained in "Four Paws and a Tail" are delightfully reminiscent of our early years when four-footed friends, the birds and butterflies and the annual circus day with its advent of strange, new four-footed wonders presided over by clowns and gauzy ladies composed the pivot of our lives.

The section called "Branches Green" has a more delicate and pungent quality, however, and a wistfulness which leaves the reader in the mood of one who has watched the last glimmer of sunset from the fragrant fastness of an old garden. "Back Country," "The Family Pew," "Wild Honey," "Gentians May Not Stay," "I Want a Pasture" are particularly redolent of country pleasures and the peace of mind which ensues from a bucolic life. "Eighth Street West," on the other hand, fills us with the pleasurable bustle of Christmas shopping and the spicy smell of Christmas greens. I should like to close this brief notice of a delightful volume by quoting one of the shorter poems, "Northern Song," which is typical of Miss Field's method throughout:

"Morning comes over the eastern islands:
Twilight waits on the western hills.
High in the north above my roof-top
Night's starry dipper hangs and spills
Dark and inexhaustible waters,
Oblivion's dew for the restless brain:
Balm for the wakeful; peace for the sleeper,
Sweeter than music, softer than rain."

MARGARET J. H. MYERS.

NEWS OF THE CHURCH

Bishop Barnwell Accepts Election

Will Leave Idaho Missionary District to Become Bishop Coadjutor of Georgia

SAVANNAH, GA.—Bishop Barnwell, Missionary Bishop of Idaho, who was elected Bishop Coadjutor of Georgia January 16th at the diocesan convention in St. Paul's Church, Augusta, has accepted the election, Georgia Church officials have been informed.

Idaho Spring Visitations to be Made

BOISE, IDAHO—Bishop Barnwell of Idaho has announced his acceptance of election as Bishop Coadjutor of Georgia, but will not go into residence until he has completed his spring visitations in Idaho. He will probably go to Georgia for a few weeks' visitation.

Bishop Barnwell was consecrated fifth Missionary Bishop of Idaho December 30, 1925, in the Church of the Advent, Birmingham, Ala., where he had been rector for several years. Prominent accomplishments during his episcopate in Idaho include the building of the new St. Luke's Hospital in Boise, and the conversion of St. Margaret's School into the Boise Junior College. He has been in demand as a preacher and speaker throughout the state.

Merchantville, N. J., Rector Instituted

MERCHANTVILLE, N. J.—The Rev. Dr. John deB Saunderson was instituted as rector of Grace Church, Merchantville, January 20th by Bishop Knight, Coadjutor of New Jersey.

Bills Before Congress Provide for Church Loans

WASHINGTON—Two bills have been introduced into the present Congress by Representative Louis Ludlow of Indiana and Representative John Cochran of Missouri reviving a matter which was before the 73d Congress, namely, the authorization of the Reconstruction Finance Corporation to make loans to religious organizations at not more than four per cent interest.

Mr. Ludlow's measure would authorize loans for the purpose of "refinancing the building indebtedness of churches and other institutions for religious instruction and worship," while Mr. Cochran's would authorize loans "to aid in financing the operation and maintenance of institutions for religious instruction and worship."

Archbishop of York to Visit United States for Series of Events During December



THE ARCHBISHOP OF YORK

So. Virginia Gives Colored Clergymen Equal Rights

Constitutional Amendment Passes Final Reading at Council

NEWPORT NEWS, VA.—The constitutional amendment giving the colored clergy equal representation with the white clergy in council passed its final reading at the 49th annual council of the diocese of Southern Virginia. The council met at St. Paul's Church here January 22d and 23d.

Heretofore the colored convocation was represented in council by only two of the colored clergy. The amendment admits all the 13 colored clergymen to the full privileges of the council.

The council adopted a revised canon on the election of vestries which changed the age limit of qualified voters at parochial meetings from 21 to 18 years.

Provincial Synod delegates are: the Rev. Messrs. N. E. Wicker, M. E. Travers, C. H. Holmead, and G. P. Gunn; and Messrs. W. B. Ferguson, E. B. Hodges, I. A. Page, and G. B. Townsend.

Bishop Fiske to Issue Message in Place of Diocesan Magazine

UTICA, N. Y.—In place of the *Church Messenger*, monthly publication of the diocese of Central New York now temporarily discontinued, Bishop Fiske will print and send out a periodical message at intervals, including news of the diocese, and issued probably in the form of a four-page folder.

Presiding Bishop Announces Acceptance of Invitation and Plans for American Itinerary

NEW YORK—The Archbishop of York has accepted the Presiding Bishop's invitation to spend the month of December, 1935, in the United States, participating in a series of notable events.

The Archbishop's first appearance will be in the Cathedral of SS. Peter and Paul, Washington, D. C., with the Presiding Bishop and the Bishop of Washington. Later Archbishop Temple will visit other Cathedral centers and a limited list of American universities. He will take part in the semi-centennial celebration of the Student Volunteer Movement, to be held in Cleveland, Ohio.

The Archbishop, now in his 54th year, is among the foremost intellectual leaders of the Anglican communion, and many of his books have been widely read in the United States. *Christ the Truth* is perhaps the best known; his latest is *Nature, Man, and God*. A brief biography in *The Churchman's Handbook* lists his recreation as "walking."

It will be remembered that Archbishop Temple's predecessor, Dr. Lang, visited the United States during the World War. The late Archbishop of Canterbury, Dr. Davidson, attended General Convention in 1904 in Boston.

Washington Vestrymen Hear Dr. Franklin

WASHINGTON, D. C.—A large group of vestrymen from all parts of the diocese was in attendance at a special dinner meeting in the parish hall of the Church of the Epiphany January 30th. Dr. Lewis B. Franklin, treasurer of the National Council, was the chief speaker.

Priest, 106, Oldest in English Church, Dies

HOBART, TASMANIA—The Rev. C. F. L'Oste, of St. Helens, Tasmania, died January 13th, four days after he had reached his 106th birthday. He had lived in five reigns, and was probably the oldest clergyman of the English Church.

In his boyhood, at Louth Grammar School, in England, he was under the Rev. J. Waite, the same "tempestuous flogging master," whom Tennyson had experienced 20 years earlier. The Rev. Mr. L'Oste was a life-lover of the classics, and delighted in the composition of Latin verse. He began his working life as a schoolmaster, migrated to Australia when he was over 30, and was ordained in middle life.

Bishop Gives Chicago Layman Honor Cross

Angus S. Hibbard, Leader in Church Activities, and Four Priests Receive Awards

CHICAGO—For the first time an award of the diocesan Cross of Honor goes to a layman. He is Angus S. Hibbard, prominent Chicagoan, and leader in numerous Church affairs. His selection is announced by Bishop Stewart of Chicago along with four other awards made in connection with the 98th annual convention of the diocese February 4th to 6th.

In making the award to Mr. Hibbard, Bishop Stewart's citation declared his "bouyancy, vitality, and boundless energy are witness to his perennial youth," and further termed him a "creator of new ideas to meet old problems; constructive builder of the Kingdom of God in business, in club life, and in the Church."

HOLDS MANY OFFICES

Mr. Hibbard is chairman of the department of publicity of the diocese, member of the diocesan council, past president and director of the Church Club, member of the Cathedral Chapter, trustee of Seabury-Western Seminary; chairman of the diocesan endowment fund and of the Bishop's Pence Committee.

Others to receive the Cross of Honor award are: the Rev. Dr. George H. Thomas, rector of St. Paul's Church; the Rev. William B. Stoskopf, rector, Church of the Ascension; the Rev. Gowan C. Williams, rector, St. Mark's Church, Glen Ellyn; the Rev. Quinter Kephart, priest-in-charge, St. Paul's Church, LaSalle.

Each year five crosses are awarded by the awards committee for distinguished service to the Church in the diocese of Chicago. Until this year the awards have been limited to the clergy.

C.L.I.D. Annual Meeting in New York Feb. 22nd

NEW YORK—The annual meeting of the Church League for Industrial Democracy will be held in the Church of St. Mark's-in-the-Bouwerie February 22d. The executive committee will meet at 11 A.M., and the annual luncheon will be held at 1 P.M. The luncheon speaker will be the Rev. Charles Webber, a member of the faculty of Union Theological Seminary and the secretary of the Church Division of the American League Against War and Fascism. His subject will be The Church and Fascism. The afternoon will be given up to the annual business meeting, followed by a devotional service in St. Mark's Church. At the annual dinner, the speaker will be Louis Budenz, leader of the Toledo strike, who will speak on What Happens in a Strike. All meetings will be held in St. Mark's parish house. Luncheon and dinner will be in nearby restaurants.

Dr. George H. Thomas, Prominent Chicagoan, Dies

CHICAGO—The Rev. Dr. George H. Thomas, rector of St. Paul's Church, here, died February 4th at Tucson, Ariz., after a brief illness of pneumonia. Dr. Thomas was prominent in diocesan and national Church activities. He declined the election as Bishop of Wyoming by the House of Bishops in 1928.

C.L.I.D. Adopts Stand on Forward Movement

Copies Being Sent to Entire Membership Asking for Signatures

NEW YORK—At a meeting held in Bernardsville, N. J., January 17th and 18th, the Church League for Industrial Democracy drew up a resolution to be sent to the Commission on the Forward Movement of the Church. All except one of those present signed it. Copies were then sent to the entire membership of the C. L. I. D., asking for authorization to add their names to the resolution. The conference at Bernardsville consisted of only 23 of the hundreds of members.

Following is the resolution:

"As members of the Church we rejoice in the 'definite . . . resolve to advance' which the Forward Movement represents. We urge the importance of including as an integral part of it a renewed stress on the social message of Christianity. Nations, and not individuals alone, have sinned. The wounds of sin are deep in the very structure of our society, as well as in the souls of men. Hence the Gospel is a promise of regeneration to the social order as well as a message of hope to individuals. The Church has been sent into all the world to preach that Gospel to every creature. As part of our united mission it works to bring into obedience to Christ every nation of the world, and every sphere of life. The call to convert the nations and the call to demand righteousness throughout our public and private life are one and the same. Today a serious challenge comes from non-Christian groups which are deeply concerned to meet the needs of our nation and the world. Can the Church be less devoted?"

"Remedial social service is not enough to discharge our obligation. Justice, abundance, and fullness of life for all is the will of God and the program of His Kingdom. This requires the abolition of the profit system, the prevention of war, and the establishment of the classless society. Service, coöperation, and fellowship must be the watchwords of the social order as of individual Christian living.

"A movement forward to the following of Christ means corporate and personal repentance for the sins of war, industrial injustice, and race prejudice. It means doing our part in bringing God's will to pass. We trust that in the selection of speakers for evangelistic work and in the preparation of literature regard will be paid to the social point of view. In the complete redemption of the whole world is an adventure worthy of the full loyalty of men. From the summons to such an adventure can come a permanent Forward Movement in the Church's work in parish, diocese, and at large."

New York Cathedral "Friends" Organize

Dr. Butler of Columbia University Chairman of Organization Committee; Special Service Feb. 10th

NEW YORK—A special service of great importance for the inauguration of The Friends of the Cathedral of St. John the Divine will be held at 4 P.M., February 10th in the Cathedral. Addresses will be made by Bishop Manning of New York and Dr. Nicholas Murray Butler, president of Columbia University. Dr. Butler has accepted the chairmanship of a committee organizing The Friends of the Cathedral. Other members of the committee are Mrs. Edmund L. Baylies, vice-chairman; Mrs. Courtlandt Nicoll, vice chairman; Aymar Johnson, secretary; W. M. V. Hoffman, Charles E. Sampson, Edward R. Finch, and Frank L. Polk.

The new organization, The Friends of the Cathedral of St. John the Divine, has a similarity to societies of Friends formed with great success at the Cathedrals of Canterbury and York, and the aim of the society is stated as follows:

"The purpose of this society is to enlist, and to unite in a common aim, all who are willing to have part in the development of our great Cathedral and especially in helping to maintain the dignity and beauty of its worship and its far-reaching spiritual work and influence."

It is planned to have an annual pilgrimage to the Cathedral by the members of the organization and these members will consist of four types as follows:

"Coöperating members are asked to give \$100 or more annually. Sustaining members are asked to give \$50 or more annually. Contributing members are asked to give \$25, \$10, or \$5 annually or such sum as they may feel able to give. Junior members are asked to make an annual gift of \$1 or of any amount."

Schools and other societies and institutions may become Corporate Members upon payment of an annual contribution.

Invitations to the service have been sent to a great number of those who have contributed to the building of the Cathedral. Included with the invitation is a booklet written by Bishop Manning describing the progress of the Cathedral. There is also a leaflet signed by Dr. Butler's committee which says among other things:

"We deem it a genuine privilege to have part in this undertaking, since the Cathedral of St. John the Divine, when completed, will be the greatest among all the Gothic Cathedrals of the world. It is now about two-thirds built. There is not one dollar of debt on the building. This great edifice dedicated to the worship of God is an honor to New York and to our country. Its noble architecture is an educational influence of untold power. Its influence as a witness for religion is felt throughout our land.

"The nave, one of the noblest in any Cathedral, is now completed but it cannot be opened for use until the funds for maintenance are considerably increased. The gifts received from the Friends of the Cathedral will be applied toward this."



THE AMERICAN CHURCH IN DRESDEN WITH RECTORY ADJOINING

The church observed its 50th anniversary recently. A large congregation attended the anniversary service.

Dresden Church Observes Its 50th Anniversary

Large Congregation of Americans and
British at Service

DRESDEN—The American Church of St. John here observed its 50th anniversary recently. A large congregation, including most of the American and British colony and many prominent Germans, attended the anniversary service.

The church, since the World War, has also served as the church of the British colony. The rector is the Rev. Edmund M. Bruce.

Indifference Greatest Difficulty, Bishop Mann Tells Convention

PITTSBURGH—Indifference apparently is the most serious difficulty facing the Church today, Bishop Mann of Pittsburgh said in his address to the 70th annual diocesan convention which met in Trinity Cathedral here January 22d and 23d.

Other speakers at the convention were Bishop Rogers of Ohio and the Rev. Eric M. Tasman of the National Council.

The tone of the convention was encouraging and the budgets for the present year showed an increase of \$1,000 for the work of the National Council.

The Rev. Dr. L. N. Tucker was elected to the standing committee. Other officers were reelected. Diocesan council members for the term expiring in 1938: the Very Rev. Dr. N. R. H. Moor and the Rev. L. L. Perkins; and Messrs. Charles S. Shoemaker, Carl S. Lamb, Alexander Patterson, and John O. Burgwin.

Provincial Synod deputies: the Rev. Messrs. T. J. Bigham, W. F. Bayle, L. N. Tucker, and J. F. Virgin; and Messrs. H. H. Smith, E. J. Edsall, W. T. Norton, and E. H. McKinley.

Atlanta Takes Over Entire Support of Work Among Colored

ATLANTA, GA.—The 28th annual convention of the diocese of Atlanta accepted the proposal of the National Council, approved by the executive board, of taking over the entire support of its work among the colored.

The convention met in the new Pro-Cathedral of St. Philip here January 23d and 24th.

H. M. Heckman was elected treasurer. The Rev. Mortimer Glover was elected to the standing committee succeeding the Rev. H. F. Saumenig. New standing committee lay members are Frank E. Bone and Mac D. Dexter, succeeding Judge Shepard Bryan and G. A. Bland.

Provincial Synod delegates: the Rev. Messrs. W. W. Memminger, R. R. Claiborne, Jr., David C. Wright, Jr., L. W. Blackwelder, Russell K. Smith, Charles E. Wood, and J. D. C. Wilson; and Messrs. E. D. Pusey, Fred S. Gould, Mac D. Dexter, H. C. Chandler, T. F. Lockwood, Floyd E. Baird, and Mrs. E. B. Harrold.

California Movie Council Hears Bishop, Educator, and Judge

SAN FRANCISCO—A luncheon meeting of the California chapter of the Motion Picture Research Council here January 21st was addressed by Bishop Parsons of California, President Ray Lyman Wilbur of Stanford University, and Judge Theresa Meikle of the Municipal Court.

Bishop Parsons assured the gathering that the religious bodies of the country were all behind any move to put the motion pictures on a higher plane. Judge Meikle declared that "it is useless for the Church to preach chastity on Sunday and have an erotic movie at the neighborhood theater on Monday."

Bishop Manning Asks Assistance for Needy

Praises Work of New York Mission
Society; Superintendent Makes
Report on Work

NEW YORK—Bishop Manning of New York, speaking at the 103d meeting of the board of managers of the Episcopal City Mission Society, of which he is president, pleaded earnestly for the support of the work. He said in part:

"When we realize who these people are who are in need and how real their need is, how carefully it has all been looked into by this society, we must do everything we can to try to secure the means to help them. In the care of unfortunate and suffering people I believe that the work of our New York Mission Society is the greatest of its kind in our Church anywhere. It should be made possible for it to continue this magnificent ministry without diminution, for the good of the community and the welfare of the people as a whole."

Bishop Manning spoke immediately following the annual report of the Rev. Dr. L. Ernest Sunderland, superintendent. Dr. Sunderland said that the construction of the City Mission's new chapel at Sea View Hospital for the Tubercular is now 40 per cent completed and that the building can be finished during March. The board voted to appeal for \$16,000, the total amount needed to complete the chapel and to build the chaplain's residence.

Dr. Sunderland stated that the reports of the chaplains of the City Mission recorded a great increase in the number of men and women requiring spiritual and mental help. Physicians and attendants in the hospitals and institutions served by the chaplains say that mental distress is as widespread as physical. To meet this increasing need for religious ministration, the board voted to enlarge the City Mission's facilities for the clinical training of young clergy which it has maintained for several years. This special training provides that young men, just graduated from seminaries, may work in close association with experienced clergy and social workers. It is comparable to the internship of young medical graduates.

Bishop Woodcock, Ill, Unable to Preside at Kentucky Convention

LOUISVILLE, KY.—Because of the serious illness and enforced absence of Bishop Woodcock, diocesan, the 107th annual convention of the diocese of Kentucky meeting in Louisville January 23d and 24th elected the Rev. Dr. Henry L. Durrant, rector of St. Paul's, Louisville, as president of the convention.

The Rev. Arthur H. Austin and Dr. Durrant were elected to the standing committee, succeeding the Very Rev. Dr. R. L. McCready, and the Rev. John S. Douglas.

A proposed canon asking that the convention give women the right to serve on vestries was referred back to the committee on canons.

Kentucky Dioceses May Approve Merger

**Consolidation Being Considered and
Committees Appointed; Two
Bishops Would Resign**

LEXINGTON, KY.—Possible consolidation of dioceses occupied an important part of Bishop Abbott's address at the 40th annual convention of the diocese of Lexington. The convention met in the Church of the Good Shepherd here January 29th and 30th.

"I am jealous that the diocese of Lexington should give the lead to the Church in this much mooted movement, if at all possible, and if it be in accordance with the wish and will of this convention," the Bishop said.

He has been in correspondence with Bishop Woodcock of Kentucky, who has appointed a committee in his diocese to meet with a committee from Lexington, which was appointed later in the convention.

These committees are instructed to consider the possible consolidation of the two dioceses in Kentucky, and to report to their respective diocesan conventions in 1936.

Bishop Abbott said the cause was so worthy that the two bishops "have been willing to make in anticipation their unselfish contribution toward its successful prosecution." It is their expressed intention to resign when and if the consolidation is approved, so a new bishop may be elected by such a merged diocese.

Speakers at the convention included Bishop Page of Michigan and the Rev. Dr. Frank Nelson of Cincinnati.

Provision for reviving the *Diocesan News*, monthly diocesan periodical, was made. Members of the standing committee were reelected, including the Rev. E. W. Baxter, who had been elected earlier to complete the unexpired term of the Rev. R. J. Murphy, who left the diocese.

The Bishop was given the power of absolute veto in the selection of rectors henceforth through passage of a revised set of canons.

Bishop Seaman's 10th Anniversary Observed With Services at Lubbock

LUBBOCK, TEX.—The 10th anniversary of the consecration of Bishop Seaman of North Texas was observed January 18th with a service of Holy Communion following a quiet hour in Creighton Chapel of Seaman Hall, Episcopal Student Center of Texas Technological College in Lubbock. The Bishop conducted a meditation, basing it upon the consecration vows, and was also the celebrant, assisted by the Rev. Lyle S. Barnett of Lubbock who arranged the observance, the Rev. Alex. B. Hanson of Colorado, and the Rev. W. H. Martin of Stamford.

Luncheon was served afterward by Mrs. M. V. Gray, house mother of the hall.

The Bishop's wife and children are spending the winter in Tucson, Ariz., where a daughter is improving under treatment for acute arthritis.

Olympia Priest Completes 30th Year as Rector; Parish Grew From Small Mission

TACOMA, WASH.—The Rev. Dr. Rodney J. Arney March 1st completes his 30th year as rector of St. James' parish, Kent, in the diocese of Olympia. At the recent annual meeting of that parish it was reported that during Dr. Arney's rectorship the parish had grown from a small mission of 28 communicants to a strong parish of 307, and this in a town of less than 3,000 persons. The church property 30 years ago was valued at \$3,000. With the beautiful new church and the parish hall it is now appraised at many times that amount. The rector is a graduate of the University of Washington and of Seabury Divinity School, the latter presenting him with the degree of Doctor of Divinity in recognition of his prominent pastoral work.

Laymen's Movement Organized at Salina Annual Convocation

HUTCHINSON, KANS.—Discussion of the quota at the 31st annual convocation of the district of Salina, which met here January 22d and 23d, resulted in a laymen's movement which will take laymen into every parish and mission in the district within the next few weeks for the purpose of explaining to their fellow laymen the mechanical workings of the Forward Program of the Church.

Bishop Mize, in his annual address, told of the achievement during the past year, and outlined plans for carrying forward the work of the Church in the district during 1935.

Louisiana Diocesan Council Adopts 13 Per Cent Assessment

NEW ORLEANS, LA.—A diocesan budget of \$13,686, involving a 13 per cent assessment on parishes and missions, was adopted at the 97th annual council of the diocese of Louisiana which met in Christ Church Cathedral here January 23d.

The standing committee was reelected. Provincial Synod deputies: the Rev. Messrs. G. L. Tucker, W. T. Young, W. H. Nes, M. W. Lockhart, J. M. Owens, and S. L. Vail; and Messrs. Warren Kearny, George Terribery, C. V. Porter, Henry Palfrey, J. H. Percy, Richardson Leverich.

Two Missions in Diocese of Erie

OSCEOLA MILLS, PA.—The Rev. Malcolm deP. Maynard, rector of Grace Church, Ridgway, Pa., preached a mission in St. Lawrence's Church here the week of January 13th. In the same mission field, of the diocese of Erie, the Rev. Kenneth R. Waldron preached a mission in the Church of the Good Shepherd, Hawk Run.

Rector Instituted in Historic Parish

NEW ROCHELLE, N. Y.—The Rev. Wendell W. Phillips was instituted rector of Trinity Church here January 20th. Bishop Manning of New York officiated and preached. Trinity is one of the oldest parishes in the diocese of New York, dating back to the days of the Huguenot settlers.

Silverdale, Kansas, Church Consecrated

**Bishop Mize Officiates at Service,
Assisted by Priests of Associate
Mission**

SILVERDALE, KANS.—St. Andrew's Church, Silverdale, was consecrated January 13th by Bishop Mize of Salina. Other clergy taking part were the Rev. Carl Lemm-Marugg and the Rev. R. H. Mize, Jr., of the Associate Mission of General Theological Seminary.

Contributions toward the building were received from various sources, including the Church Building Fund and the Double Temple Society. The church marks one of the material developments of the field served by the Associate Mission. During the past year a building was acquired for the mission at Ellis, Kans.

Silverdale is the center of a ranch country with a population of but one family to a square mile. The building is small but attractive, constructed of native stone, and ideally located. Work on the building was done largely by the men of the congregation. Memorial windows and a memorial altar enhance the beauty of the interior of the building.

A large number attended the consecration from the surrounding missions. A history of Church activities in Silverdale was read and dinner was served. The Rev. Carl Lemm-Marugg preached the consecration sermon.

A stained glass window depicting the Resurrection is a memorial to the Rev. Herbert Daniel Crandall who died last June as the result of an automobile accident while en route to one of his mission stations.

All Obligations of Western Michigan Paid, Convention Told

BATTLE CREEK, MICH.—The 61st annual convention of the diocese of Western Michigan was held January 15th and 16th in St. Thomas' Church, Battle Creek, with an unusually large attendance. Bishop McCormick, Diocesan, delivered his annual address at the evening service January 15th.

At the business sessions it was reported that all obligations of the diocese had been met and that the promise to the National Council for general missions had been paid in full. New members of the standing committee are the Rev. A. Gordon Fowkes, succeeding the Rev. W. S. A. Larter, and S. D. Young, succeeding C. G. Watkins. The Rev. Messrs. H. Ralph Higgins and W. A. Simms and Messrs. Stuart B. White and George E. Walker were elected to the Executive Council.

The Rev. H. A. Hanson, rector of St. John's, Grand Haven, was elected secretary of the convention.

Addresses Interracial Commission

LITTLE ROCK, ARK.—Bishop Demby, Suffragan of Arkansas, addressed the Little Rock Ministerial Interracial Commission January 24th.

Milwaukee Asks Stand on Mexican Situation

Council Also Begins Plans for State-wide Observance of Centennial of Bishop Kemper's Consecration

MILWAUKEE—Stating that our Church is the only one to remain quiet in regard to the persecution of religious work in Mexico, the Rev. Alden Drew Kelley, student chaplain of St. Francis' House, University of Wisconsin, introduced a resolution, requesting that the National Council issue an official statement of the position of our Church with regard to the education and evangelistic work in Mexico together with a clear evaluation of the state of the Church in that country in its relationship to the government and federal law. The resolution was adopted by the 88th annual council of the diocese of Milwaukee, holding its sessions January 29th and 30th in the Milwaukee Cathedral guild hall.

The council also unanimously adopted a resolution introduced by Clifford P. Morehouse, which called for the appointment of a committee in this diocese and similar committees in the dioceses of Fond du Lac and Eau Claire to collaborate in planning for a state-wide observance of the centennial of the consecration of the first Bishop of Wisconsin, the Rt. Rev. Jackson Kemper, D.D., which will fall on September 25th of this year.

Bishop Ivins, delivering his pastoral message at the Evensong service in the Cathedral, the first evening, said that while faith is still strong, hope and charity are apparently weakening. He challenged the attitude of discouragement and urged a new realization of the importance of spiritual values over material ones. The Rt. Rev. Francis Bonczak, Bishop of the Polish National Catholic Church, was an honored guest at the services. Elections included:

New member of the standing committee: the Very Rev. H. W. Roth, succeeding the Very Rev. A. I. Drake.

Deputies to Provincial Synod: the Rev. Messrs. Thomas R. Harris, F. J. Bloodgood, Alexander Simpson, and George F. White; and Messrs. Clifford P. Morehouse, Fred E. Chandler, Forbes Snowdon, and Hibbard S. Greene.

New members of the Bishop and Executive Board: The Rev. G. F. White, the Rev. Alexander Simpson, and Jackson M. Bruce.

The Woman's Auxiliary elected the following officers: president, Miss Margaret Goodwin; first vice-president, Mrs. Frank D. McIntyre; second vice-president, Mrs. C. S. Whitney; third vice-president, Mrs. Victor M. Stamm; recording secretary, Mrs. George F. White; corresponding secretary, Mrs. E. B. Norton; treasurer, Mrs. Stephen A. Park; U. T. O. treasurer, Miss Emily Bond.

Priest in Chicago Hospital

CHICAGO—The Rev. Cleon E. Bigler, rector, All Saints' Church, Western Springs, underwent a major operation at St. Luke's Hospital, January 28th. He is reported as on the way to recovery.

Nebraska Priest Uses Own Home for Services

WAYNE, NEBR.—In the absence of a church building, the Rev. L. Gramley of Wayne is using his own house for services and ministering to the largest teachers' college in the state.

New York Begins 150th Anniversary Celebration

600 Guests at 48th Annual Dinner of Church Club

NEW YORK—More than 600 guests were present at the 48th annual dinner of the Church Club of New York. The guests of honor were Bishop Manning of New York, Bishop Budlong of Connecticut, and Francis Parkman, headmaster of St. Mark's School, Southborough, Mass.

The dinner was the first event in the celebration of the 150th anniversary of the diocese of New York, which will be observed throughout the winter and spring of this year. Bishop Manning had this especially in mind, though he said that he did not purpose to give the whole history in those 150 years in his address. He did mention that he had spent more than one-fifth of that period in the diocese: 14 years as Bishop and 18 years in Trinity parish. After declaring that the keynote of the 150th anniversary should be thankfulness for the years that are past and faith and courage for the years to come, Bishop Manning went on to make this announcement:

"I am going to give you some news which will encourage our whole diocese and other dioceses also—and this is the first announcement of it. In spite of the hard times, the very hard times, that our parishes and missions have been having, and in spite of all the obligations resting upon us, and in spite of the fact that a few weeks ago we were very far short of our goal, we have sent to the National Council from this diocese the full amount of our 1934 expectancy, \$175,000, and this does not include our Everyman's Offering, which amounted to \$8,000. The report of the treasurer of the National Council of December 1st showed \$72,360.00 as the amount received from the diocese of New York. His report last week shows \$175,000.00 credited to this diocese. Our total gift to the general work of the Church for 1934 exceeds by about \$2,000 our total gift for 1933. I am confident that this accomplishment for 1934 will stir our diocese with determination to do still better in 1935, and to achieve the still larger goal of \$2,000,000 for the work of the general Church which we have undertaken for this present year."

Oregon Mission Observes 60th Year

McMINVILLE, ORE.—St. Barnabas' Church, McMinville, celebrated its 60th anniversary January 27th. Bishop Jenkins of Nevada, who was a former vicar of the mission, preached the sermon. There was a reception after the service in Ramsey Hall so that Bishop Jenkins might renew old friendships. The Rev. Bernard Geiser is the present vicar.

Spencer Miller, Jr., Speaker in Boston

Consultant on Industrial Matters Calls Attention to President's Program for Social Security

BOSTON—Spencer Miller, Jr., consultant on industrial relations, National Council, addressed the morning congregation of Trinity Church, Boston, January 27th, in words that have a special interest in view of the impending conference on the new social order, the second regional conference of its kind, that will be held in Boston February 22d and 23d.

Mr. Miller enumerated three points that have been made abundantly clear during the present crucial situation: a working man, even on a high wage basis, cannot adequately provide for a long period of subsequent unemployment; voluntary contributions for relief are wholly inadequate in a period of crisis; a government without an adequately planned provision for its working population, does out money to an idle population in an unsystematic and sometimes devastating manner.

Reviewing the facts that we have in this country more people on the public bounty than any other nation in the world, and that demoralization inevitably sets in when people for a long time are recipients of public philanthropy, Mr. Miller called attention to the program for social security upon which the President had had a group of trained university men at work.

The conception that the whole question of security of the worker must become a proper charge for the community as a whole, marks a notable turn in the whole direction of American economy and our social thinking, said Mr. Miller. He closed with this statement:

"I believe that in our whole program of social security we are laying the foundations not only for a more truly Christian social order. . . . Once more, man is discovering in his human relationships what Jesus taught us as a law of love, that unless we live in one another, we do not live at all."

Bishop Cross of Spokane Guest of Utah Convocation

SALT LAKE CITY—Bishop Cross of Spokane was a guest of the Utah convocation which met in St. Mark's Cathedral here January 24th to 26th. He addressed the Clericus on the Forward Movement.

"We are either a missionary Church, or we are not," said Bishop Moulton in his address. "The Church sent her missionaries out into this western country not only to take care of her own people but also to evangelize and to create a demand for this Church. I have very grave doubts as to this Church being the Church for the West—at least for the sagebrush West—but we have to stick to our job just the same."

The Rev. William J. Howes was elected to the council of advice, succeeding the Rev. J. W. Hyslop. Other members were reelected.

Delegates to the Synod: the Rev. Messrs. A. E. Butcher, W. F. Bulkley, and John P. Moulton; and Messrs. C. P. Overfield, Frank Gregory, and F. D. Ulmer.

Newark C.M.H. Given \$18,000 During 1934

Exceptionally Favorable Change in
Conditions Enables Organization
to Maintain Work

NEWARK, N. J.—An exceptionally favorable change of conditions in voluntary giving to the work of the Church Mission of Help was brought out at the annual meeting, held at Grace Church, Newark, January 11th. At the meeting in early October the executive committee said that its finances were so low that it would have to curtail its work, perhaps letting two workers go. When this was presented to the board of the Church Mission of Help of the diocese of Newark an opposition to any such policy was strongly voiced. The members of the board carried word back to the districts and efforts were successfully organized to raise money that met the demands for the year 1934 and left a comfortable balance to start 1935.

This was the report of the treasurer, Mr. Lewis R. Conklin. He further pointed out that, though the income from the diocese was cut (originally \$6,000) to \$3,500 and the income from the Welfare Federation of Newark was also reduced, the voluntary gifts for 1934 amounted to \$18,000, a remarkable return under conditions prevailing. This enabled the C. M. H. in the diocese of Newark to maintain its six district offices, Newark, Paterson, Hackensack, Jersey City, Morristown, and Newton, and keep all the workers although the budget for 1935 is still, to a considerable extent, based on "faith in God and in people interested in the C. M. H. work."

Mrs. Leslie Glenn, president of the national council of the Church Mission of Help, said a few words detailing the new plan utilizing the time of the executive secretary, Miss Mary S. Brisley.

The Rev. C. Rankin Barnes of the National Council gave an admirable paper on the subject, The Church and the Case Work Method.

Southwestern Virginia Women Sponsor Education Institute

ROANOKE, VA.—The Woman's Auxiliary of the diocese of Southwestern Virginia conducted an institute for religious education secretaries and study group leaders at Lynchburg January 16th and 17th. The visitors were the guests of the chapter of St. Paul's Church, but on account of temporary damage to the heating plant there the sessions were held at St. John's Church, and the ladies of St. Paul's served the lunches in the parish house of St. John's.

Mrs. Oscar deWolf Randolph of Lynchburg, who is vice-president of the Auxiliary in the province of Washington, and is also first vice-president in charge of education of the diocesan Auxiliary, planned the institute and presided. The leader in the discussions was Mrs. John Hamilton Moore of Wilmington, Del., president of the Woman's Auxiliary in the province of Washington.

Presiding Bishop Succeeds Bishop Matthews as Head of G. T. S. Trustees Board

NEW YORK—The Presiding Bishop was unanimously elected chairman of the board of trustees of General Theological Seminary at the board's annual meeting January 16th. Bishop Matthews of New Jersey, chairman of the board since 1926, declined reelection.

To fill a vacancy in the episcopal order, the board unanimously elected Bishop Oldham of Albany.

Bishop Davies of Western Massachusetts presided at the meeting, which was the most largely attended for many years, with five of the six new members present: Bishop Budlong of Connecticut; the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York; the Rev. Dr. William Way, rector of Grace Church, Charleston, S. C.; the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit; and Alden D. Stanton, of Trinity parish, New York.

Pi Alpha Fraternity Institutes New Chapters

BALTIMORE—The Supreme Council of the Pi Alpha fraternity January 24th instituted at the Maryland Alpha chapter house, St. Mary's Church, Baltimore, of which the Rev. W. Owings Stone is rector, two new chapters for St. Michael and All Angels' Church, Baltimore, and one each for Trinity Church, Elkton, Md., and St. Mark's Church, Aikin, Md. The last two chapters are in the diocese of Easton, making this the fifth diocese in which the fraternity is represented. The other four are Harrisburg, West Virginia, Central New York, and Maryland.

Fifty-two men were initiated, including the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels', and his assistant, the Rev. Albert H. Frost, and the Rev. Dr. J. Warren Albinson, who is in charge of the work at Elkton and Aikin. The instituting officer was the Rev. Arthur G. W. Pfaffko, founder of the fraternity. There were about 100 members of the fraternity present at the banquet after the institution.

St. Mary's Society Elects

CHICAGO—Mrs. Jewell F. Stevens was elected president of St. Francis Guild of St. Mary's Home for Children at the annual business meeting. Mrs. Charles Palmerston Anderson, widow of the late Bishop Anderson, was named honorary president. The guild is interested in the work of the Sisters of St. Mary in Chicago.

Standards Memorial to Guild Member

NEVADA, Mo.—Two seven branch wrought iron candelabra standards for the sanctuary of All Saints' Church were used for the first time Christmas. They were given by All Saints' Guild in memory of Mrs. Rosa Emmerton who for many years was a member of the guild. The Rev. William Paul Barnds is the rector.

Four Historic Stones Presented to Shrine

St. Paul's Church, Hoboken, Re-
ceives Gifts on 100th Anniversary
from Holy Land, British Isles

HOBOKEN, N. J.—On the 100th anniversary of St. Paul's Church, Hoboken, a stone from the Street called Straight in Damascus was presented to the church for the Warriors' Shrine by Archbishop Athenagoras, Primate and Metropolitan of the Archdiocese of the Greek Orthodox Church, on behalf of the Syrian government.

A gift from Timotheus, Archbishop of the Jordan, was a stone of the Basilica of the Nativity at Bethlehem. A gift of a stone from the Dean and Chapter of Canterbury Cathedral was also presented.

The Armagh Cathedral, Ireland, founded by St. Patrick 444 A.D., through its Dean and Chapter, also sent a stone. These two latter stones were presented by the Rev. Dr. Robert F. Lau of the National Council.

Among those present at this interesting historic ceremony were Bishop Washburn, Coadjutor of Newark; the Rev. Pascal Harrower, chaplain of the Huguenot Memorial Association, honorary canon of the Cathedral of St. John the Divine, New York City; the Rt. Rev. Mampre Calfayan, Acting Primate of the Armenian Church in America, and the Rev. J. A. F. Maynard, pastor of the French Church of the Holy Spirit, New York City.

Young Modern Churchmen Seek Greater Coöperation

LONDON—A conference on Christianity in the Twentieth Century, arranged by some of the younger members of the Modern Churchmen's Union and others who feel the need of greater coöperation between liberal-minded Christians in facing the complex problems of the present day, was held recently at Ridley Hall, Cambridge.

It was opened by Canon C. E. Raven, who spoke on The Modernist Outlook.

As a result, a continuation committee was formed to organize groups: (1) to further liberal religious education in accordance with modern discoveries in Biblical criticism, science, and psychology, on an undenominational basis; (2) to promote the study and application of Christian principles in relation to private and public life; (3) to consider suggestions for liturgical reform; and (4) to collect and compare the results of evangelistic work carried out in different parochial districts, and to foster coöperation between existing Christian societies.

Cecil Aldin, British Artist, Dies

LONDON—Cecil Aldin, prominent British artist, recently died. Among his noted works was a series of little colored prints of English cathedrals.

National Council Meets February 12th

Wide Range of Missionary Problems
to be Considered; New Business
Method for Sessions

NEW YORK—The National Council, meeting for the first time since General Convention, will assemble at Church Missions House February 12th, and continue through February 14th for the consideration of a wide range of missionary problems.

The council will greet and be greeted by the Presiding Bishop, who will as usual preside throughout its sessions, this time however as chairman of the board of directors of the Domestic and Foreign Missionary Society, and not as president. This latter office, formerly held by the Presiding Bishop, committing him to a vast volume of administrative detail, is now held by Bishop Cook of Delaware, a former member of the National Council, and for years active in connection with its Departments of Missions and of Religious Education. Elected by General Convention in his absence, Bishop Cook, after careful consideration of this new responsibility both from the standpoint of the national Church and of his own diocese, accepted and already has made his presence felt in the world headquarters of the missions of the Church.

In the ranks of the National Council itself numerous changes are to be recorded. There will be cordial welcome for a number of newcomers who take up the exacting tasks which fall to the National Council itself and to the departments to which each is assigned.

NEW BUSINESS METHOD

There will be a completely new method for transacting the business of National Council. Heretofore the first day has been given over to meetings of the various departments. On the second and third days the executive secretaries of each department and of the Woman's Auxiliary reported in turn to the National Council itself. Each department was made up of members assigned from the National Council. To these were added additional members, laymen and women, often nationally recognized experts in the various fields of work represented by the departments. Economy primarily has suggested a radical change. Additional members will no longer be named. Departmental appointments will be made as heretofore but the departments will meet only to consider matters referred to them from the floor of National Council.

Under the new plan, tried at one session in 1934, the National Council as a whole will sit as each department in turn and the reports of executive secretaries will be made directly to the whole body. It is felt that this plan by which all the members of National Council are continuously cognizant of the work of all the departments will be far superior to the abandoned plan by which the detail was presented only to the small departmental group.

WOMEN MEMBERS

A matter of general interest as National Council is called to order will be the presence of women members for the first time. They were elected by General Convention upon nomination by the Triennial of the Woman's Auxiliary, as follows: Miss Elizabeth Matthews of Southern Ohio, Miss Eva D. Corey of Massachusetts, Miss Rebekah L. Hibbard of Los Angeles, and Mrs. James R. Cain of Upper South Carolina.

Fiscal problems naturally will come highest in administrative legislation. In accordance with action taken at General Convention the National Council has agreed with each diocese as to the "Objective" which the dioceses should assume for 1935. The total of these "Objectives" with a very moderate margin of safety is only enough to meet the Emergency Schedule of \$2,313,115 adopted by General Convention and does not touch "The Challenge" of \$386,885 which represents the difference between the Budget of \$2,700,000 and the Emergency Schedule. Following General Convention each diocese completed efforts to insure payment of amounts agreed upon as above and has reported to the Finance Department of National Council success or failure in this respect. General Convention has required that upon this ultimate basis the actual budget for 1935 must be built. In event of failure, as tragic as such a result will be, there must be further reductions in missionary grants as these are now allotted. No graver problem than this ever has confronted National Council.

If on the fiscal side there are circumstances which challenge courage there is in the spiritual outlook as it will come to the attention of National Council a tremendously reassuring factor. General Convention created a Joint Commission on a Forward Movement, "for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." This joint commission, headed by Bishop Hobson of Southern Ohio, already has developed significant activities and the National Council will hear with gratitude not only of these but what its part is to be in what it is prayerfully hoped will prove to be one of the greatest coöperative activities for venturesome advance that has been known in the life of the Church.

Quiet Days and Lectures Planned for St. Mary's Retreat House

NEW YORK—The Rev. Shirley C. Hughson, O.H.C., will conduct a School of Prayer for men and women on the first three Fridays of Lent, March 8th, 15th, and 22d at St. Mary's Retreat House. The hour is 4 P.M.

On March 30th and April 13th there will be quiet days for women. The Rev. Karl Tiedemann, O.H.C., will be the conductor on the first day, and the Rev. Dr. Robert S. Chalmers on the second.

Two three-day retreats for women will be given. The first, March 23d to 25th, will be conducted by Fr. Tiedemann. The second, from April 3d to 5th, will be conducted by the Rev. William H. Dunphy.

The Sister Superior, C.S.M., 407 West 34th street, New York City, is in charge.

Canon Bell Upsets C.L.I.D. Equanimity

Says No Difference Between C.L.I.D.
and L.I.D., and Insists There is
No Such Thing as Progress

PROVIDENCE, R. I.—Social workers, just as they were getting ready for Social Service Sunday, the Third Sunday after Epiphany, were all stirred up recently and put on the defensive by the lecture the Rev. Dr. Bernard Iddings Bell, Canon of St. John's Cathedral, Providence, gave at The School of Christian Life conducted by the diocesan department of religious education at St. Martin's Church.

The first statement with which they disagreed was, "I can see no difference between the Church League for Industrial Democracy and the League for Industrial Democracy. They have pretty much the same program and they use pretty much the same methods to carry it out."

His second was: "There is really no such thing as progress. A social order comes up, flourishes, declines, and disintegrates or is destroyed. But a remnant of the righteous is saved and that remnant brings in a new order, which breeds its own evils, sometimes worse than those they supersede. The idea that sacrifice and suffering today can be endured or even rejoiced in because as a result the day after tomorrow the millennium will be ushered in is all bosh. There is neither history nor religion in it. Sacrifice and suffering are religious because through them we attain spiritual truth." Then he added for good measure that he was looking for the collapse of our present capitalistic order.

Along came a meeting of the Rhode Island chapter of the Church League for Industrial Democracy two nights later in the same parish house with Dr. Norman B. Nash, professor of Christian Ethics in the Episcopal Theological Seminary at Cambridge, as guest speaker.

He made an interesting address on what the General Convention did for social service, but before he could begin the C. L. I. D. spent half an hour shooting at the canon and when Dr. Nash came to his question period the shooting was resumed.

The Rev. Russell S. Hubbard, rector of the church and chairman of the Rhode Island C. L. I. D. chapter, in the end said the word that best disposed of the imbroglia for a lot of us. And that was:

"It's a fine thing to have the canon in the diocese. He deliberately stirs us up so as to make us think. But it won't do to take all his teachings straight. As a gadfly, though, he is an unqualified success."

Canvass Results Nearly Double

ST. PAUL, MINN.—An Every Member Canvass for St. Paul's Church, St. Paul, was conducted recently by Gates, Stone and Company. The result was 367 signed pledges for \$11,000. The year before the Every Member Canvass was not professionally directed and the result was 125 signed pledges for \$5,800.

Richmond, Va., Church Gets New Location

Material from Old Weddell Memorial Building Used in Construction of Structures

RICHMOND, VA.—Weddell Memorial Church, which was established about 45 years ago in Fulton, a manufacturing suburb of Richmond, has in the last few years seen the character of the population of its section of the city changed.

As a result of these changes in population the congregation determined to remove to a new location in Montrose Heights, a growing subdivision on the Williamsburg road just east of the city limits. Lots have been secured, the old church has been pulled down and the material used in the erection of a church and parish hall in the new location.

The mission was originally established by St. John's congregation in memory of their rector, the Rev. Alexander W. Weddell, and a son of Dr. Weddell, Alexander W. Weddell, Jr., has assisted materially in the purchase of the new lots and the erection of the building. The work is under the charge of the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's Church, with the Rev. Pembroke W. Reed as minister in charge of the mission.

Bishop of Harrisburg Urges U. S. Entry Into World Court, League

HARRISBURG, PA.—With war again threatening Europe, hope for world peace lies with the United States entering the World Court and the League of Nations, declared Bishop Brown in his address at the opening service of the 31st annual convention of the diocese of Harrisburg, in St. Stephen's Cathedral, Harrisburg, January 22d.

The Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany, Washington, D. C., president of the House of Deputies, and chaplain of the United States Senate, spoke on The Qualities of Leadership at the convention banquet on the evening of the first day of the convention. Edward C. Bendere of the Church of Our Saviour, Philadelphia, spoke on The Price of Responsibility. Richard M. H. Wharton, treasurer of the diocese, was toastmaster. Bishop Brown made a concluding address.

Members of the standing committee elected were Canon Paul S. Atkins, Dean J. Thomas Heistand, Canon Clifford G. Twombly, the Rev. Arthur G. W. Pfaffko, the Rev. John W. Mulder, Stuart S. Heiges, F. K. Lukenbach, A. Thomas Page, John I. Hartman, and Dr. William B. Hamaker. Elected to the executive council for three years were: Canon Clifford G. Twombly, the Rev. Heber B. Becker, Dr. John D. Denney, and Col. W. Fred Reynolds.

Deputies to the Provincial Synod: the Rev. Messrs. Edward M. Frear, Squire B. Schofield, Anthony G. Van Elden, and Thomas Worrall; and Messrs. Henry Brock, Charles S. Gardner, Jr., Stuart S. Heiges, and Charles L. Miller.

Bishop Scarlett Urges Support of Two Presidential Proposals

ST. LOUIS, MO.—The 96th convention of the diocese of Missouri, held January 22d in the Bishop Tuttle Memorial, was honored by the presence of the Presiding Bishop, who spoke to the convention on the subject of Church Unity; and of Bishop Remington of Eastern Oregon, who gave a talk on the Forward Movement.

After the service of Holy Communion in Christ Church Cathedral, Bishop Scarlett gave his annual address to the convention in the Bishop Tuttle Memorial.

He urged support of two issues before the country: the president's plan for social security, and his proposal that the United States enter the World Court.

New members elected to the diocesan council are: Rev. Roy S. Rawson and Messrs. Louis B. Woodward, E. B. Conant, William H. Huffman.

Deputies elected to the Provincial Synod: the Rev. Messrs. Karl Morgan Block, Robert C. Batchelder, Jr., David Coombs; and Messrs. John D'Arcy, A. J. Watling, Irvin Mattick, and Hall Harrison.

The following Woman's Auxiliary officers were elected: supply secretary, Mrs. George H. Streiff; United Thank Offering, Mrs. Walter E. Bryan; social service, Mrs. A. G. Douglass; representative-at-large, Mrs. H. E. Gruner; representative on board of religious organizations, Mrs. Nelson B. Gatch.

By vote of the recent diocesan council, the Woman's Auxiliary has the right, for the first time, of officially electing representatives to various departments of the diocese.

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| VI. DO I HAVE REAL INNER PEACE? | |

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Opportunities and Advantages of
St. Faith's House, Tarrytown,
Stressed at Conference

TRENTON, N. J.—The presence of the Rev. J. O. S. Huntington of the Order of the Holy Cross attracted a large attendance at the annual meeting of the Church Mission of Help of the diocese of New Jersey January 21st, despite slippery roads and a heavy fog which covered most of the state.

Fr. Huntington held a long conference with the board of the mission, at which he stressed the work of St. Faith's House at Tarrytown, N. Y., as a home for unmarried mothers. Since St. Katharine's, Jersey City, is nearly always full and compelled to turn away applicants, he urged the workers in New Jersey to make more use of the nearby facilities in Tarrytown. St. Faith's has always insisted upon a year's residence on the part of the mother and child to carry out effectively its strong influence to a deep and regular religious life. Some members of the C. M. H. disapprove this custom, but Fr. Huntington gave the strongest reasons, backed by numerous cases, for its continuance and its lasting good effect. Bishop Urban, Suffragan of New Jersey, conducted the devotions at 11 A.M., and Fr. Huntington preached, stressing particularly the difference between regarding the Christian religion as a way of saving our individual souls and the concept summed up in the words "workers together with God."

Reports presented at the meeting showed a balanced budget despite serious cuts in the diocesan appropriation and 284 girls under the constant care of the mission. Of these, only 42 are reported as Episcopalians.

National Church Club for Women Announces Future Programs

NEW YORK—The National Church Club for Women has for the program February 13th an illustrated address on Gardens of the South by Mrs. Luke Vincent Lockwood. An address will be given February 20th on Illuminated Missals of the Gothic Period, and an illustrated lecture is scheduled for February 28th on Early American Churches.

On the Wednesdays during Lent there will be a sewing class, and in March Mrs. Frederic Rhinelander will give a lecture, with slides, on the Washington Cathedral. The annual meeting will be held April 24th.

New Jersey Bishop Entertains

BURLINGTON, N. J.—The annual feast which Bishop Matthews of New Jersey gives to the students, faculty, and trustees of St. Mary's Hall at Burlington took place at the school January 25th. The custom of "feasting" the school was begun in the 1840's by Bishop Doane and has been continued by his successors; now in the form of a banquet with toasts, addresses, followed by dancing.

All Public Officials and Others Engaged in Social Welfare at Church Service

NEW CASTLE, PA.—Trinity Church on the Third Sunday after Epiphany was attended by all the public and semi-public agencies of Lawrence county, including the superior court judges, county officials and the members of their departments; the mayor and council and members of their departments; the superintendent of schools, board of education, and teachers; Y. M. C. A. and Y. W. C. A. officials; Boy and Girl Scout officials, librarian and assistants of the Public Library; tri-county emergency relief head and his 90 assistants; employment agent and his 14 assistants; secretary and board of the Chamber of Commerce; Red Cross visiting nurses; superintendent of hospital, the staff and nurses.

This is the first time those engaged in human betterment had ever been brought together. The subject of the sermon was The Power of Intercessory Prayer in the Life and Experience of the Social Worker. The Rev. P. C. Pearson is rector.

Tennessee Convention Attendance is Disrupted by Floods and Snow

CHATTANOOGA, TENN.—Disruption of rail and motor traffic by floods and snow made the attendance at the 103d annual convention in St. Paul's Church, Chattanooga, January 23d and 24th, the smallest in several years, and prompted a motion to return to the old convention date in May, which was referred to the Bishop and Council for study and report next year.

The revived mission of St. George's, Germantown, dormant since 1928, and a new one at Milan, named St. Ambrose's, were admitted to union with the convention as organized missions.

The Forward Movement was heartily endorsed and a strong committee appointed to foster it throughout the diocese.

Canons were amended to provide for reduced representation of parishes not self-supporting, and for their reduction to mission status if unable to maintain for two years a specified minimum degree of local support; also for more definite application of canonical penalties for non-payment of assessments.

Diocesan officials generally were reelected. New members of the Bishop and Council are

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the Rev. Messrs. Lyle G. Kilvington, Cleveland, Henry Bell Hodgkins, Columbia, and Hugh F. Merrill (colored), Columbia (all ordained since 1925); and Messrs. J. B. French, Chattanooga, George T. Finegan, Nashville, and McClelland Joy, Memphis.

Deputies to Provincial Synod: the Rev. Messrs. James R. Sharp, Eugene N. Hopper, Arthur E. Whittle, Alfred Loaring-Clark, Prentice A. Pugh, D.D., and George A. Stams; and Messrs. Z. C. Patten, S. Bartow Strang, Douglas M. Wright, George H. Batchelor, McClelland Joy, and James V. Pinckney. The last named in each order is from the convocation of colored people, elected in response to a request from the last synod that deputies from dioceses should include representatives of the Negro race.

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Colorful Greek Service in Florida

Six Anglican Priests Participate in Celebration; Greek Archbishop Athenagoras Officiates

TARPON SPRINGS, FLA.—Six Anglican priests participated in the impressive and colorful Greek celebration of the Epiphany here which included the blessing of the waters and the diving for the cross. The Greek Archbishop Athenagoras officiated. The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, participated in the service for the 25th time, reading the gospel in English at the church and again at the bayou. In the procession beside Dr. Lacey were the Rev. Messrs. C. H. Jordan of All Saints' Church, Tarpon Springs; R. Nagel, Tarpon Springs; A. M. Rich, Jacksonville Beach; T. Windiate, Clearwater; and A. C. Cole of Dubose School. There were more than 10,000 visitors, among whom was the Governor of Florida. The Greek community gave a banquet in the evening in honor of the Archbishop and the Governor. Dr. Lacey presided as toastmaster.

Bishop Jett on Vacation

ROANOKE, VA.—Bishop Jett of Southwestern Virginia left Roanoke January 21st for approximately a month's holiday in Florida.

Slight Financial Gain Reported in Michigan

Trustees and Other Groups Handling Funds Encouraged on Outlook

DETROIT—Trustees and other groups handling large sums of money in trust for the diocese of Michigan reported to the 102d annual diocesan convention here in St. Paul's Cathedral January 30th and 31st that conditions in 1934 were slightly improved over 1933, and spoke encouragingly of the outlook for 1935. The diocese kept within its income for 1934, and overpaid its pledge to the general Church. Elections included:

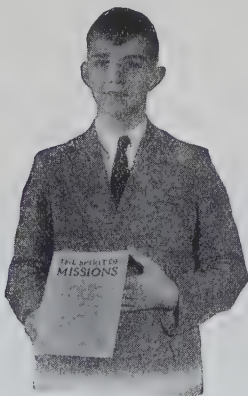
Executive council: the Rev. Messrs. Clark L. Attridge, R. E. Charles, and L. E. Midworth; and Messrs. Walter J. L. Ray, John C. Spaulding, and Matthew B. Whittlesey. Standing committee: the Rev. Messrs. Francis B. Creamer, Charles L. Ramsay, Kirk B. O'Ferrall, and Gordon Matthews; and Messrs. William T. Barbour, Frank J. Weber, and Sidney T. Miller. Deputies to the Synod: the Rev. Messrs. Lane W. Barton, Leonard P. Hagger, Charles L. Ramsay, and Benedict Williams; and Messrs. Fred H. Blackwood, William C. Conover, John C. Spaulding, and George T. Hendrie. The convention of women of the diocese, following the joint session at the opening service in St. Paul's Cathedral, at which Bishop Page of Michigan made his annual address, adjourned to the Central Y. W. C. A., where the remainder of its sessions were held. An unusually large convention at-

tended the meetings, nearly 500 women, including delegates and visitors. The guest speaker was Mrs. R. G. Happ of South Bend, Ind., a member of the national board of the Woman's Auxiliary, on the subject Know Your Church. The following officers were elected: president, Mrs. Walter C. Chaffee; vice-presidents; Detroit district, Mrs. J. Vincent Dwyer; southern district, Mrs. J. H. McDonald; northern district, Mrs. F. E. Parker; domestic field, Mrs. J. P. Orr; foreign field, Mrs. B. R. Platt; recording secretary, Mrs. Harry Van Vleck; corresponding secretary, Mrs. Ralph W. Crowell; treasurer, Mrs. Ernest J. King; U. T. O. treasurer, Mrs. F. W. Telford; director, Church Periodical Club, Miss Delia Warriner; chairman of 1936 convention, Mrs. Perry C. Hill. At the annual convention dinner, the evening of January 30th, 850 persons heard the address of Dr. Francis C. M. Wei, of Central China College, Wuchang. Bishop Page acted as toastmaster.

Service at New York Cathedral on Priest's 90th Birthday

NEW YORK—A service in honor of the Rev. Dr. John Floyd Steen, who celebrated his 90th birthday on the Feast of the Epiphany, was held in the Cathedral of St. John the Divine January 21st. The Very Rev. Dr. Milo H. Gates, dean of the Cathedral, made the address. He mentioned that during the 68 years of his active ministry, Dr. Steen officiated at 2,369 marriages, 5,313 baptisms, and 5,174 funerals. Dr. Steen is now rector emeritus of Ascension Memorial Church, of which the Rev. Alexander Ketterson is rector.

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"May they rest in peace, and may light perpetual shine upon them."

C. E. BRUGLER, PRIEST

WHITE PLAINS, N. Y.—The Rev. Charles Edward Brugler, for 23 years rector of St. Peter's Church, Port Chester, in that village, died suddenly January 29th of a heart attack at his home near Rye Lake, town of North Castle. He was 69 years old.

The Rev. Mr. Brugler was born in St. Louis and attended General Theological Seminary. In later years he took special courses at Columbia University.

The home which he built at Rye Lake after his retirement from parish work in 1921 stands out as one of the interesting accomplishments of his career. It was called by him a "bureau of religious research" in fulfillment of a suggestion made to him 35 years ago by the then Bishop of New York, the Rt. Rev. Henry Codman Potter.

His widow, the former Mary Hubbell of Boston, whom he married 30 years ago, believed that overwork on a book, *What Do We Believe and Why*, which summed up the results of his studies, caused his death of a heart attack. It was half completed.

After ordination, the Rev. Mr. Brugler served one year at Grace Church in White Plains and then began his rectorship at St. Peter's. He lifted the Port Chester Church from financial straits, making it one of the most prosperous churches in the village.

He campaigned successfully against Sunday motion pictures, but after he left the village the Sunday movies were resumed.

Upon leaving St. Peter's he left a fund of \$3,500 for a parish house, which later materialized. He was made rector emeritus of the parish.

For seven years following his work in Port Chester he served as rector of All Saints' Church in Lakewood, N. J., retiring in 1921.

Two brothers and a sister also survive him.

The funeral service and burial was at Cambridge, Mass.

FRANCIS LEJAU FROST

NEW YORK—The funeral service for the Rev. Francis Lejaun Frost, who died January 24th, a victim of the *Mohawk* disaster, was held on January 28th, in St. Mary's Church, West New Brighton. Bishop Manning of New York officiated, assisted by the Rev. Thomas J. Crosby, chaplain of St. Luke's Hospital; the Rev. Thomas Worrall, rector of St. Mark's Church, Lewistown, Pa.; the Rev. Clarence S. Wood, rector of St. Luke's Church, Roselle, N. J.; and the Rev. Charles R. Feilding, of the General Theological Seminary. In spite of the extremely cold weather and the snow-blocked streets, more than 500 persons were present. Interment was in Magnolia Cemetery, Charleston, S. C., after another service in St. Michael's Church, Charleston.

Fr. Frost had been rector of St. Mary's since 1901. In the course of the years, he had beautified not only the church building but also the services, making St. Mary's one of the small but well-nigh perfect examples of a Catholic place of worship. For several years his health had been delicate. His devoted parishioners made up a generous purse, to provide for a trip to New Mexico. A large delegation went to see him off on the *Mohawk*. When news of the finding of his body came, two of them went with Fr. Crosby and Fr. Feilding to await the vessel bringing the bodies of the dead to the pier.

A native of Charleston, S. C., Fr. Frost graduated from the General Theological Seminary in 1897. He received the degree of Doctor of Philosophy from Johns Hopkins in 1901. He was made deacon in 1899 and advanced to the priesthood in 1901.

The rest of his life he spent as rector of St. Mary's.

During the World War he served under the Red Cross in France, and was decorated. The French government appointed him as lecturer to the French soldiers. He was the author of two books, one on Ramon Lull, and the other, written in French, entitled *Officier de L'Instruction Publique*.

Fr. Frost never married. He is survived by three sisters, all of Charleston, S. C.

Bishop Demby Completes Sermon Series

PINE BLUFF, ARK.—Bishop Demby, Suffragan of Arkansas, completed at St. Andrew's Church here January 27th a series of sermons. He stressed the importance of the Forward Movement.

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
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Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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NEW YORK

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Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
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11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

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St. Thomas Church, New York

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Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

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PENNSYLVANIA

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Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
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Confessions: 4 to 5 and 8 to 9 P.M.

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Services for Each State at Cathedral

Michigan Day at Washington Inaugurates New Series; Congressmen Invited; Canon Stokes Speaker

WASHINGTON, D. C.—A unique service was held January 27th in Washington Cathedral when Michigan Day was observed.

This service inaugurated a series of services for each state in the Union during the year. Michigan's congressmen and other officials were invited and the Michigan state flag, one of 38 of such state emblems of the Cathedral, was carried in the procession. The sermon was delivered by Canon Anson P. Stokes, D.D., in the absence of the Bishop of Washington.

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ANNOUNCEMENTS

Memorial Resolution

REV. CHARLES H. BOYNTON, D.D.

BE IT RESOLVED THAT, forasmuch as it hath pleased Almighty God to take unto Himself the soul of our departed brother and colleague, CHARLES H. BOYNTON, we members of the Provincial Commission on Religious Education and the Board of Governors of the Summer Schools, desire to place on record our deep sense of loss as well as our gratitude to God for the benefit and example of his life of devotion and service.

As professor in the General Theological Seminary, as chairman of this Commission for many years, and chairman of the Program Committee of the Summer Schools, he has made a contribution to the cause of religious education of unique and enduring value. By his energy, devotion, optimism, kindly consideration of others, and indefatigable attention to the multitude of details involved in the carrying out of the Commission's plans he, more than any other individual, is responsible for the high standard of attainment of our Summer Schools. His name will ever occupy a premier place in the field of Religious Education in the Second Province.

As colleague, co-worker, and friend, he enjoyed the affection and esteem of every member of the Commission. His loss is not merely official but deeply personal to us all. We commend his soul to our Heavenly Father, whom he served so faithfully and well, and extend our sincere sympathy to his bereaved family.

Resolved that a copy of this resolution be sent to his widow and inscribed upon the minutes of this Commission.

THE COMMISSION ON RELIGIOUS EDUCATION OF THE PROVINCE OF NEW YORK AND NEW JERSEY.

January 22, 1935.

ANNOUNCEMENTS—Continued

Memorial

JAMES AUGUSTUS BAYNTON

In ever loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of paradise, February 8, 1925.

"In the sure and certain hope of the resurrection unto eternal life in our Lord Jesus Christ."

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PRIEST, UNEMPLOYED, working voluntarily in the field of religious education, requires five dollars a week for bare traveling expenses to carry on this work, as he is without income, and has a capital of less than one hundred dollars. He does not ask for himself. He has the work. He asks for this small amount so that the work may not stop. H-388, THE LIVING CHURCH, Milwaukee, Wis.

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THE LIVING CHURCH

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Monmouth, Oregon, Chapel Consecrated

Bishop Jenkins of Nevada, Former
Vicar, Officiates at Service Jan-
uary 27th

MONMOUTH, ORE.—The new chapel at Monmouth, St. Hilda's, was consecrated January 27th by Bishop Jenkins of Nevada. The lot was purchased and the fund for the building was started by Bishop Jenkins when he was doing mission work in Oregon. The building was not started until the entire funds were on hand, with the exception of \$1,000, which was the gift of the Church Building Fund. The Rev. D. Vincent Gray, of Corvallis, is in charge of St. Hilda's. Monmouth is the site of one of the state normal schools.

Crime War Suggestions Made by Commission

Senator Copeland Receives Report from
New York Group

NEW YORK—In connection with the sub-committee on Crime and Criminal Practice of the United States Senate, Senator Royal S. Copeland from New York wrote to the social service commission of the diocese of New York, asking for certain suggestions from the chairman of that commission, former Senator James A. Hamilton, and the executive secretary, the Rev. Dr. Floyd Van Keuren. They replied:

"It seems to us that effective limitation of crime depends upon a widespread recognition by both government and individual citizens of certain underlying social principles. As our commissioner of correction of the city of New York, the Hon. Austin H. McCormick, has stated, 'The war on crime will not be won by armed forces but by social forces.' These underlying social principles, it seems to us, are:

"(1) An understanding that the privileges of citizenship carry with them the responsibilities of citizenship.

"(2) A respect for the rights of others, and the acceptance of personal duties in maintaining these rights.

"(3) The observance by both government and people of constituted law and order as the accepted rule laid down by society for the conduct of its affairs; together with a sense of personal responsibility among public officials and private citizens for the observance and enforcement of such law and order.

"These social principles are essentially moral principles, and depend therefore upon a high degree of character-education. While we endorse all good efforts toward character-education, we are sure that in the long run personal and public character is impossible without the unselfish idealism and spiritual faith which religion alone can supply. Crime will decrease in direct ratio to the increase, in public positions and in private life, of men and women filled with the love of truth and righteousness, and mindful of their calling to serve this people in the fear of God: men and

women whose word can be depended upon, and whose actions are motivated not by political expediency but by deep-seated principles of righteousness.

"Meanwhile we wish that means might be found for the more swift and equitable administration of criminal justice, so that violators of law and order (including those who incite others to lawlessness) might be given fair and speedy trials; and that those who are guilty be given such sentence as will tend both to correct their own social defects and give society the protection it requires."

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Bishop Manning to Give Tea for Church Students in New York

NEW YORK—Bishop Manning of New York will give his annual reception and tea to students from the colleges and universities of New York who are members of the Church, on the afternoon of February 25th in the undercroft of Synod Hall. The Bishop has given this tea for several years. Every year shows an increase in the number attending.

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